

THE N<sup>o</sup> 7  
LOVES OF  
THE LORD

WITH HIS  
TROT-PLIGHT  
SPOUSE.

CONTAINED  
in the song of songs.

Paraphrased, with severall soliloquies, and particular petitions, upon every division of the said song.

Divided into fourteen double parts, for the only use of the sincere Lovers of the Lord Jesus.

---

I. TIMOTHIE 4.8.

For bodily exercise profiteth little, but godlinesse is profitable unto all things, which hath the promise of the life present, and of that that is to come.

---

EDINBURGH,  
Printed by Robert Young. 1637.

518  
- 518  
- 518  
- 518  
- 518

- 518  
- 518  
- 518

- 518  
- 518  
- 518

518



THE



My v  
May b

The p  
Dotn  
Gods  
Of ea  
All c  
Befor

TH  
Y

Corr  
And  
This  
Thē





## THE PREFACE OF KING SALOMON.

**H**O I a King, not common, do  
To sing my self prepare  
Of loves, and lovers loving wel,  
Though they unequall are :  
My virgin' soul's th' one, and thine  
May be the same, as well as mine.

The peerlesse Paragon whom she  
Doth love, and long for, is  
Gods sacred Son, the only heir  
Of earth, and heavens blisse :  
All carnall thoughts from thee remove,  
Before thou sing this song of love.

---

### A CAVEAT FOR *carnall mindes.*

**T**Hou that yet loosely liv'st in lust & pride,  
Yet unregenerate, on the dregs of thy  
Corrupted nature settled, stand aside,  
And venter not to sing lasciviously (heart,  
This chaste love song: but if thou cleanse thy  
Thē mayst thou therof sweetly sing thy part.

## AN ENCOURAGEMENT for mortified mindes.

**T**hou that canst suck sweet honey with the Bee  
From herbs, and trees, and flowers of every  
Although they differ in their qualitie, (kinde,  
Repose thee in this paradise, and finde  
Pleasure, and profit, if thy pleasure be  
In sacred song, and sweet soliloquie.  
Thou that art troth-plight with the endlesse ring  
Of lasting love, unto the beir of heav'n,  
And hast receiv'd thy wedding robes, may sing  
The song of songs, to thee alone is giv'n  
A license from the Lord to sing this song;  
To thee (none other) doth his love belong,

### A prayer for the right understanding and applying of this sacred song.

**O** Saviour of the world, the alone true lover and  
Troth-plight Spouse of every sanctified soul,  
whose means and mediation each good and perfect good  
descendeth and cometh down from the father of light  
upon thine elect, the inspirer (by thy spirit) of the spi-  
rits of thy prophets, and so of Salomon (thy Penman  
in this sacred song; assist me now that am therein  
converse with such a portion of thy spirit (by which  
it was composed) as that I may conceive aright the  
mysteries therein contained, and spiritually apply them  
to the increase of my knowledge in thee, the inkindling  
of my love towards thee, the confirming of my faith upon  
thee, and the continuall comforting of my soul, by thy spi-  
rituall presence, and heavenly cohabitation of thee  
my heart.

TH

## THE AUTHORS PREFACE.

**W**hen little David came from the sheep-coat to the camp with his shepherds sling in his hand, where his elder brethren in martiall manner and military armes were fighting with the Philistims, Eliab (the eldest) reproached him, imputing it a pride and presumption in little David to come and see the battell; little thinking his simple sling and contemptible scrip with a few smal finger stones therein, could ought avail to foyl the Philistims, or free Israel from the fear of great Goliath: and yet if David (thence discouraged) had forsaken the field, an especiall piece of service had been unperformed. The weaker the means that God worketh by, the greater glory redoundeth to his almighty Majesty. The consideration whereof may put men in minde not to contemne their inferiours in place, or parts, in producing their endeavours for the publike good, seeing in the great house of Gods church there is use of all, and who knoweth what may most profit, or (at least) may not in some sort be usefull, seeing Paul may plant, and Apollo water, but God only giveth the increase.

Whilst many of my elder brethren in the hosts of Israel are stoutly fighting with the swords and spears of sharp arguments and piercing disputations against the Philistian foe, I, a weakling, not accustomed to such outward



## THE PREFACE.

armes (as yet) inure my self (with the fling of humble prayer, and pebble-stones of holy meditations) to resist and beat back those beares and lions that immediatly and uncessantly assault the soul: and having against these (by Gods ayde) gained confidence, I have (thence encouraged) presumed to come into the publike camp, bringing with me the same weapons, and wishing that by them I may be usefull unto Israels armies; hoping that the elder Eliabs of my reverend Seniors and Superiours will not impute pride or presumption unto me therein, but with patience expect Gods blessing, for other profit or applause I expect not.

As for the Work it self (I mean the simple sute it now weareth, which is all I can be charged with) I say nothing, it is present, and must answer for it self. The use of it is especially intended for such as are unskilfull or unable (out of their own gifts) to frame matter or method for holy meditations, who (I hope) will not take my good will in ill part. In the mean time it shall suffice me, that (by the heavenly assistance) I have hewen out a rough stone (though precious) out of the right rock, and brought it to the structure of the simple. And as the subject of it self is excellent, so if some excellent artist shall give it a fresher foyle, a fairer lustre, and raise it to a more spectable place then I can reach to, I shal rejoyce at it, and remain (in him that would have us known to be his by loving one another) serviceable to my power and thankfull to my abilitie,

D. W.



ing of  
me-  
ares  
y af-  
Gods  
cou-  
like  
and  
to I-  
s of  
l nor  
rein  
or o  
mple  
har-  
must  
y in-  
(out  
thod  
take  
ne in  
nce)  
reci-  
it to  
ject  
rtifi-  
and  
can  
him  
ving  
and

TO THE MOST  
Renowned, Reverend,  
Honourable and religious Patrons,  
and Patterns of Pietie.

**T**He song of songs, wherein king Salomon  
Excels himself, and all the rest exceeds,  
The orphane off-spring of a famous throne,  
In humble port, and common countrey weeds  
Presents its parts, your pious parts to move  
With mystick measures of celestiall love.

What you approve, wheron your favours shine,  
Inferiours here will practise, and approve:  
So, with your fame, this heav'nly muse (not mine)  
If these my speeches (now) prophetick prove,  
Shall flye about all Brittaines monarchie,  
Sweet love seeds sowing from the sea to sea.

Let bitter roots of banefull malice rot,  
Old emulous envy be enjall'd in hell,  
Contention's seeds frō Gods good garden plot  
Be weeded out: Let kirk, court, common-weal

*With decent order be adorn'd, as when  
Princes were priestly, priests were princely men.*

*That hearty concord, wise well govern'd zeal  
Our harts in chaining, with the linkes of love,  
To God, his truth, king, countrey, cōmon-weal,  
As the first mover, all our minds may move  
One way: Then you (lo) like the honey king  
Might many stingers rule, without a sting.*

*The heavenly seed cannot take root and grow  
In earthly minds; yet your example may  
Stirre others up (in imitating you)  
To love our Lord, and him, in his, obey.  
The fashions and affections of the state,  
Inferiours follow, all do imitate.*

*So heavens high Judge, that over all extends  
His spacious splendour, life-preserving light,  
That all to all in their due seasons sends,  
Weighing the poor's cause, & the mens of might  
With equal poise, in heaven shal make you shine  
Like those, on earth, that many make divine.*

THE



# THE LOVES OF THE LORD.

## THE FIRST CHAPTER, and first part thereof.

**T**HE song of songs, the same  
Which is, and ay shall be  
Entituled so, surpassing all

**T**he song of  
songs, which is  
Salomons.

The songs compos'd by me ;  
The song of Salomon,  
In setting forth my love  
Into my Lord, my Christ, my king;  
Lo, thus from me doth move.

2 Oh ! let my soveraigne Lord  
(That holy is and clean)  
With heavenly kisses comfort me.  
Of his blest mouth ; I mean  
His favours, graces, word,  
And spirit, the pledges are  
To him that fixed have my faith.  
Thy love (divinely fair)

2 Let him kisse me  
with the kisses of his  
mouth : for thy love  
is better then wine.

is better, cheers me more  
Then worldly wealth, or wine.  
3 The favour of thy oyntments sweet  
(So pleasant pure divine)  
Anoint me ; yea, thy name  
As oyntments poured out,  
With precious perfumes sweeten so  
Each part from head to foot ;

3 Because of the  
favour of thy good  
oyntments, thy name  
is as oyntment pour-  
ed forth ;

A s

The



Therefore do the vir-  
gins love thee.

4 Draw me, we will  
run after thee: the  
king hath brought me  
into his chambers: we  
will be glad and re-  
joyce in thee, we will  
remember thy love  
more then wine:  
The upright love  
thee.

4 I am black, but  
comely (O ye daugh-  
ters of Jerusalem) as  
the tents of kedar, as  
the curtains of Salo-  
mon.

6 Look not upon  
me because I am  
black, because the sun  
hath looked upon me:  
my mothers children  
were angry with me,  
they made me the  
keeper of the vine-  
yards, but mine own  
vineyard have I  
not kept.

(2)  
The virgins (therefore) thee  
Do love (celestiall Lord).

4 Draw me in soul and body both  
With thy love's lasting cord,  
Then after thee we 'le run:  
Lo, now my glorious king  
Into his chambers hath me brought,  
Let us rejoyce and sing.

We 'le think upon thy love,  
And it remember more (hearts)  
Then choycest wines, wherewith our  
Are cheered. More and more  
The upright love thee (Lord.)

5 I'm black, but comely (O  
Ye daughters of Jerusalem)  
As kedar's tents also,

Or curious curtains that  
Incloseth Salomon,  
When in his sumptuous bed he lay'd  
His wearied body down.

6 Look not so much at me,  
Nor mark my dusky hue,  
The sun hath toucht my tender face  
And made me so to shew:

The sons my mother bore  
And bred up tenderly,  
Did me maligne, and keeper of  
The vineyards made of me;  
Though mine own vineyard I  
Not with such care did keep  
As need requir'd, for which neglect  
Full oft I wail and weep.

7 Thou



7 Thou whom my soul doth love,  
 Where dost thou feed thy flocks?  
 Where mak'st thou the to rest at noon?  
 On mountains, plains, or rocks?  
 For why should I that would  
 So gladly come to thee  
 Bewandering wrong with those that thy  
 Companions counted be.

7 Tell me, O thou  
 whom my soul lo-  
 veth, where thou  
 feedest, where thou  
 makest thy flock to  
 rest at noon: for  
 why should I be as  
 one that turneth a-  
 side by the flocks of  
 thy companions?

THE FIRST SOLILOQUIE UPON THE  
 first part of the first chapter.

2 **O** sweetly love-sick soul, that art so enamoured  
 of thy spirituall spouse that thou longest to be  
 comforted with the consolitary kisses of his mouth of  
 mercy, to enjoy the sweetnesse of his sacred word, and  
 feel the balmy breathings of his blessed spirit, having  
 received such a sweet sense of his divine love, and sen-  
 sible feeling of his heavenly favour, as in comparison  
 thereof thou despisest wine and carnall comforts.

3 And dost also mystically smell the sweet savour of  
 his sacred oyntments, so that the honouring of his  
 name, in the dispersing of his pleasant praises, is unto  
 thee as a precious oyntment, newly powred out of o-  
 doriferous boxes, which perfumeth all thy senses with  
 sanctifying favours, and allureth thee (together with  
 the wiser virgins) to his holy love.

4 O happy thou that desirest earnestly to be drawn  
 after him, with the strong cords of his constant and  
 continuall love; but more happy to be enflamed with  
 such a fervent fury in the pursuit of his sacred majestie,  
 as not only willingly to follow, but earnestly to run  
 after him, in the narrow (and lesse frequented) path  
 that leadeth unto life. And hast therein so far follow-  
 ed, that thou hast overtaken him, and entred in (with  
 him)

(4)  
him) into the privie chambers of his spirituall presence, divinely there rejoycing in his sacred societie. Oh how delightfully mayest thou (in this case) meditate upon his loving mercies, in respect whereof the most esteemed pleasures and profits of this life are contemptible, and for the which all his do daily delight in his divine love.

5 Nevertheless, thou mayest well consider that thou art yet sullyed, and lookest blackish with the smoke of sin, and as it were sun-burnt with the scorching flashes of thy frailties and infirmities; and yet mayst thou rest assured, that as thou art washed with his precious blood, dignified by his merits, and cloathed with the robes of his righteousness, thou art fair, clean, and comely in his heavenly eyes.

6 But yet greater is thy cause of comfort, if thou hast also found that thy outward fame and pious splendour in thy credit and honest reputation hath been somewhat impaired, and made to seeme lesse, by the envious emulation or malicious suggestions even of thine own mothers sons, thy base brethren, born in the visible church, children after the flesh, profane professors, or hollow-hearted hypocrites, who have impiously expressed their distaste towards thee; yea, even for thy sinceritie in his service; so that by them thou hast been exposed to perils, impeded in thy spirituall progresse, and been made lesse carefull in thy calling.

7 And if (to the continuance of thy comfort) thou hast sincerely sought to know thy spirituall spouse aright, and carefully enquired where he feeds his faithfull flocks in pure pastures, and folds his beloved lambes in secure shelter, having earnestly and often besought his sacred majestie to remove the vale of ignorance and errours from the eyes of thy fervent faith, and taken a conscionable care from time to time that thou shouldest

not

not by  
by the  
after th

But  
Such d  
ving I  
ous pr  
till hi  
thee,  
his v

2  
C  
affor  
me a  
vine  
fast  
with  
mak

3  
ven  
let  
thy  
cior  
ed l  
Lo  
pu  
mo

la  
a  
th

(3)  
not by seducing sins be led out of the way of pietie, or by the evil example of ill-governed guides to be drawn after their corrupt conversation, thy state is most happy.

But seeing (O my soul) that thou must through such difficulties follow the incessant pursuit of thy loving Lord, continue still thy careful quest; and by zealous prayer implore his powerfull spirit of perseverance, till his majestie shall be pleased again to return unto thee, or upon thee to reflect the warming beames of his wonted favour.

---

THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the first chapter.

2 **O** Thou my most beautifull bridegroom, come kisse me with thy loving mouth of mercy, and afford me such a portion of thy spirit as may be unto me a sure pledge of thy comfortable presence, and divine dwelling in my heart. O fix my fluttering faith fast unto thee, and enflame my frozen affections so with the love of thee, that in respect thereof I may make light account of all carnall comforts.

3 Oh sweetest Saviour, let me sensibly feel the heavenly sweet savour of thy soul-softning oyntments, and let the honouring of thy majestie, and hallowing of thy holy name ever savour unto my soul as a most precious oyntment, newly powred out of the best perfumed boxes, to the sense of smelling. And (O most lovely Lord) let thy sacred sweetnesse, (which allureth the pure virgins of thine elect sincerely to love thee) allure me also to the like.

4 Ah, draw me with the comfortable cords of thy lasting love, till I willingly run after thee, as well in action as profession. Neither when I so follow after thee, let me lose sight of thee (O Lord) till by still  
• keeping



(6)  
keeping neer thee, and still drawing neer and neerer  
unto thee, thou bring me at last into the privie cham-  
bers of thy spirituall presence, let mee also ( O my lo-  
ving Lord ) bee by thy spirit ( moving my minde ) stir-  
red up much and many times to meditate of thy lo-  
ving kindnesse, and in my heart carefully to record thy  
manifold mercies unto me. Oh, dearest Lord, let the  
love of thee, flaming in my affections, consume in mee  
all carnall desires, and so moderate all my appetites ( in  
the use of inferiour things ) as all my fleshly fancies  
may be subdued by the power of thy spirit, to the con-  
formitie of thy blessed will.

5 Give neverthelesse unto me ( O sacred Saviour ) a  
lively sight and sense of my own frailties and infirmi-  
ties, that I be not puffed up with pride, nor to think of  
my self above my own worth: And yet again comfort  
me, O Lord, with a stedfast assurance of thy still con-  
tinuing favour towards me in regard of thine own or-  
naments which thou hast put upon me, the precious  
Jewels of thine own unprizeable merits which thou  
hast endowed me withall, and wherewith thou hast  
made me comely and love-some in thine own pure pre-  
sence.

6 And further grant ( O sweetest Saviour ) that al-  
though for my sinceritie and care to keep me clean for  
thee to delight in, my envious adversaries do maligne  
me, my acquaintances do contemne mee, and my hol-  
low-hearted brethren, carnall christians, and loose li-  
vers do despise and mock me, expose mee to perils and  
troublesome trials, that yet I may not be therewith mo-  
ved to impatience, but rather encouraged in thy service,  
and my comforts in thee increased, taking the same  
for a certain signe of my union with thee, and a true  
token that although by necessitie I be amongst them,  
that in words professe, but in deeds deny thee, yet I am  
not



none of them. And if the crosses or calamities they inflict upon me, or impediments they cast in my way do somewhat hinder me in the performance of my sincere service unto thee, and make me sometimes to stumble in the pathes of my spirituall progresse towards thee, that yet it make mee not to stay my course, or to slack the reins of my forward affections, but rather to stir up in me a more carefull endeavour, more earnestly to follow thee, and more eagerly to run after thee, till again I recover what I lost, and get further forward then I was before.

7 Yea, grant (O Lord) that I may so fast follow thee, and so carefully enquire after thee in sinceritie and true holinesse, grounded upon a right informed knowledge, till I finde where thou feedest thy faithfull flocks, and foldest thy beloved sheep in pure pastures, and secure shelter. Neither (O Lord) let me be as one that is hood-winkt or vailed in thy service, (even in my understanding) but by the illumination of thy spirit of true-discerning wisdom remove the vail of error and ignorance from the eyes of my understanding, that I may discern the right way off truth (which thy sheep are led into by following thy voice) from the by-pathes of error, whereby the simple are seduced; that so (by a settled judgement) I may also know the right beleaguers from the wrong opinionists, and thy true virgin spouse, that within is glorious (bec her out-side never so simple) from the adulterate counterfeiting whoore, which pretends to be thy spouse, and is not, being inwardly unclean, though her out-side be never so gawdily glorious, and pretenses pious.

And now will I further hearken what answer thou (my blessed bridegroom) wilt be pleased to return to my carefull cry, in this my serious search of thee.

THE SECOND PART OF THE  
first chapter.

8 If thou know  
not, (O thou fairest a-  
mong women) go thy  
way forth by the foot-  
steps of the flock, and  
feed thy kids beside the  
shepherds tents.

8 **O** Thou the fairest of thy sex,  
In vertues excellent,  
If thou know not my haunts, and yet  
To come to me be bent;  
Mark well the footsteps of my flocks  
That have before thee gone,  
And by the shepherds tents doe feed  
Thy flocks, as they have done.

9 I have compared  
thee, O my love, to a  
company of horses in  
Pharaohs chariots.

9 I have compar'd thee (O my love)  
To Pharaoh's troupes of state,  
The stately horses that do draw  
His princely chariot.

10 Thy cheeks are  
comely with rowes of  
jewels, thy neck with  
chaines of gold.

10 Thy comely cheeks are lovely, as  
With rowes of jewels set;  
Thy neck with chains of gold is grac'd,  
With heavenly favours fret.

11 VVe will make  
thee borders of gold  
with studs of silver.

11 Thy borders of the branched gold  
(With silver studs) shall be

12 VVhilst the king  
sitteth at his table, my  
spikenard sendeth  
forth the smell thereof.

12 By us decored. Whilst the king  
In glory sits on hie,  
As at his table, feasting all  
His guests that to him comes,  
My spikenard freshly forth did burst,  
Refreshing me with fumes.

13 A bundle of  
myrrhe is my wel-  
beloved unto me: he  
shall lye all night be-  
twixt my breasts.

13 A bundle of mellifluous myrrhe  
Is my beloved best  
To me, which I will binde between  
My breasts, whilst I do rest

14 My beloved is un-  
to me as a cluster of  
camphire in the vine-  
yards of Engedi.

14 In silent slumbers. He to me  
As clustred camphire smells,

Which

Which in the fields of Engedi  
All other sorts excels.

15 Lo thou art fair (my love) behold,  
Thou'rt fair in very deed,  
Yet perfect pure; thy dove-like eyes  
Alone do chasteely feed

15 Behold thou art  
fair, my love, behold  
thou art fair; thou  
hast doves-eyes.

16 On thy belov'd alone. Behold,  
Thou'rt fair (my holy one)  
Yea pleasant; also, lo, our bed  
Is green, with graces strown;

16 Behold thou art  
fair, my beloved, yea  
pleasant; also our  
bed is green.

Our off-springs all are holy, all  
Our birth's spirituall. (built,

17 With cedar beams our bow'rs are  
(Cedars celestially)

17 The beames of  
our house are cedar,  
and our rafters of  
firre.

Our galleries are glorious,  
Floor'd with felicitie, (hung,  
With faith's firre rooff't, hope's arras  
Ore-ceil'd with love on high.

## THE SECOND SOLILOQUIE UPON THE second part of the first chapter.

8 **A**Nd doth thy sacred Saviour in such loving speeches  
direct thee the way to finde him conferring with  
thee in such familiar sort, even as a passionate lover to  
his dearest and delightfulest love? O how great comfort  
is this unto thee to be so graciously greeted by thy God,  
and by thy sweet Saviour so lovingly directed to finde  
out himself, by such easie instructions as are safe and  
plain, as namely, to follow the very footsteps of his  
faithfull flocks, that have fed before thee through the  
pure pastures of his holy word, to the secure fold of the  
fortresse of faith; and to feed the tender kids of thy in-  
creasing



creasing comforts close by the tents of those pious pastors that oversee and watch over the flocks of his faithful sheep.

9 But O how greatly may thy comforts be increased with these consolitarie comparisons made by thy sacred Saviour concerning thee, comparing thee (as thou drawest in his light and easie yoke) to the stately horses in the chariots of Pharaoh, which were comely, fair, and furnished with ornaments of war: commending also all my other parts, by comparing them to the most excellent things on earth.

10 Thy cheeks expressing thy outward modestie, are so well pleasing to his almightie majestie as seeming to blush with the lovely lustre of rarest jems; thy neck figuring thy constancie as bedeckt with golden chains, and begirt with his goodly graces.

11 Thy borders, as it were the outside of the divine vesture of thy life and conversation, must be also fretted with the beauteous branches of his blest benigntie, and set about with the silvery studs of his powerfull preservations.

12 But O what sweet smells and odoriferous fumes mayest thou feel to flow upon thee from the divine presence of thy ever-blessed bridegroom, whilst he on high (in the heavenly palaces) sitteth at his celestiall feasts, with his triumphant guests in glory, which (speaking after humane use) can bee compared to no better then spikenard, and such odoriferous oyntments, because nothing here is known to be more sweet or precious.

13 And for his comfortable conjunction with thee to a bundle of myrrhe, laid between thy breasts.

14 And his sacred smelling, to clusters of camphire, that groweth in the most fruitfull fields.

15 But O what sugred sweetnesse may thy faith feel, when thy spirituall spouse, expressing his ardent affection



in towards thee with redoubled commendations, doth  
point out thy praises, even as it were one deeply di-  
tracted in the fits of faithfull love, and in such familiar  
phrases as are in use amongst mortals; whereas all thy  
beautie and borrowed light doth proceed only from the  
plendour of his perfectly fair face reflecting upon thee.  
16 And so far exceedeth his comfortable commendati-  
ons of thee, that he likeneth thy eyes also to the delight-  
full doves, chaste, and lovely, and the bed of thy wel-  
composed heart to a green and flourishing shade, over-  
spread with the fruitful boughes of his ever-fresh-grow-  
ing graces.

17 But O what inexpressible comfort mayest thou  
conceive to consider that thy everliving Lord hath pre-  
pared for thee (to dwell in for ever with himself) an  
eternall house, of a most firme foundation, the beams  
whereof are of Cedars, (but celestiall) signifying con-  
tinuance, the galleries, for thy repose with himself glo-  
rious, and the rafters (that overhade it) for firmnesse  
compared to firre, used in the roofes of royall habi-  
tations.

Oh that I might still enjoy this sweet societie, and fa-  
miliar intercourses with my sweetest Saviour, which by  
prayer I will now implore to be (by his powerfull spi-  
rit) more sensibly sealed upon my soul.

---

THE SECOND PRAYER UPON THE SECOND  
Soliloquie of the first chapter.

8 O Alone true lover, and peerlesse perfection of e-  
ver-abounding blessednesse, sith thou hast vouch-  
safed to teach mee the way unto thee, grant me also the  
guidance of thy holy spirit to leade mee in the true tract  
of thy faithfull flocks, through the pure pastures of thy  
revealed truth, that being so directed, I may escape out  
of

of the rough and thorny thickets of intricate errors, and soul-seducing by-waies of blinde guides, and deceitfull shepherds; Let (O Lord) thy spirit of wisdome re-veal this mysterie unto me, that I may know thee by thy voice, thy sheep by their due observance of the same, and thy faithfull shepherds by following thee, feeding their flocks in thy pure pastures, and pitching their tents close by the folds of their flocks, for the sheeps safetie.

9 And (O thou my highest happinesse) imprint firmly in my memory the comfortable comparisons where-with thou art pleased to expresse thy good esteem of me, not to puffe me up with pride, or lull me asleep in carelesse securitie, but to inflame my holy love, and more and more to inkindle my dutifull affections towards thy almightie majestie.

10. 11 Let therefore (O Lord) the consideration of thy loving estimation of me, make me so much the more carefull to keep me clean from the filth of sin, for the love of thee, and continuing of thy sweet societie with me, seeing thou delightest in my sincere sanctitie, and divine vertues.

12 But above the rest (O sacred Saviour) let mee from time to time, as during my mortalitie I can comprehend it, feel the celestiall sweetnesse of thy sacred self, flowing from thy throne of grace, received by a lively faith, apprehending thee, and by the anchor of firme hope, holding thee fast, even untill the happy time of my desired dissolution from fleshly frailty, that I may know thee as I am known of thee, and behold thee truely, as thou art, to the full finishing of my endlesse joy.

13. 14 In the mean time (O Lord) make my soul insatiable of thy celestiall sweetnesse, which I cannot expresse, though I compare it to the sweetest oyntments,

most

most fra  
world a

15 An  
the prai  
mendat  
as a do  
ons un  
majesti  
nesse,

fair by  
ornam  
robes

16 I  
never  
the su  
life, b

faith

temp

lovin

thy r

be ev

fruit

resol

and

thin

I

earl

ine

ver

haf

mo

en

co

I

co

most fragrant flowers, and pleasant spices that this world affordeth.

15 And (O Lord) sith thou art pleased to expresse the praises of my mean beauty with redoubled commendations, let the remembrance thereof bee unto me as a double bond, or treble cord, to fasten my affections unto thee, and with a reciprocall love to meet thy majestie, and that alwayes with an humble thankfulness, acknowledging (as the truth is) that I am only fair by the reflection of thy favour, only comely in thy ornaments, and attired richly only in the imputative robes of thy alone righteousness.

16 Let mine eyes also (O Lord) as thy true turtles, never turn aside from the unchangeable love of thee to the supposed pleasures or profits of this momentanie life, but let them bee, O Lord, delighted evermore by faith to behold thy divine beautie, and thereon to contemplate with ravishing admiration: Let also (most loving Lord) the blessed bed, and prepared place of thy repose with mee in my humble and contrite heart, be ever green in graces, flourishing in faithfulness, and fruitfull in the procreation of pious purposes and holy resolutions, which may grow up in good endeavours, and works of mercy, to thy glory, and the good of thine.

17 But (O celestiall Lord) enflame me ever with an earnest desire and continuall longing to ascend to the inexpressible palace of thy perpetuall pleasures, and ever-honoured house of thy divine dwelling, which thou hast founded upon the high towred mountains of immoveable majestie, composed of the celestiall cedars of endlesse felicitie, and sumptuously roofed with the incorruptible firres of everlasting glory.

In the mean time, (to continue these my conceived comforts) will I proceed (by thy self assisted) in my di-

vine



vine song, to sing forth our sacred and sweet loves, seeing thou hast been pleased to dignifie me with so high a favour as to bee thy elected bride, and troth-plight spouse.

## THE SECOND CHAPTER, and first part thereof.

1 I Am the rose of Sharon, and the lillie of the valleyes.

1 He rose of Sharon dales

That all excell, am I,

The lillie of the vales

(That other none comes nie)

For puritie. Also

2 As the lillie among thorns, so is my love among the daughters.

2 My dear and most-belov'd

May be compar'd unto

The lillie, best approv'd,

That spreads her lovely leaves

In midst of prickling thorn,

Exceeding all that lives,

Or after shall be born.

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

3 And as the apple-tree

(Most fair, and fruitfullest)

Exceeds the wildings, he,

Whom I alone love best,

Excels the sonnes of men:

Beneath his shadow I

Did me repose, and then

His fruits did take, and try,

Whose taste my palate pleas'd.

4 He brought me to the banquetting house, and his banner over me was love.

4 And thence he did me bring

To be refresht and eas'd

In's house of banquetting,

And there me over-spread  
With's banner from above,  
The banner of celestial joy,  
Even pure and perfect love.

5 Oh stay me still with thee,  
And keep me in thy sight,  
With flagons stay thou me,  
(O my divine delight)

With th' mellow apples of  
Thy favours comfort me,  
My joy, cast me not off,  
Nor yet far from me be:  
For I am sick of love.

6 The left hand of his graces  
Holds up my head, above  
His right hand me imbraces.

7 Ye Juri's daughters fair,  
I charge you specially  
By th' roes and hindes so rare,  
That ye all silent be,  
Nor stir up nor awake  
My holy love, whilst he  
With me his rest doth take,  
Untill his pleasure bee.

5 Stay me with fla-  
gons, comfort me with  
apples; for I am sick of  
love,

6 His left hand is un-  
der my head, and his  
right hand doth im-  
brace me.

7 I charge you, O ye  
daughters of Jerusa-  
lem, by the roes, and  
by the hindes of the  
field, that ye stir not  
up, nor awake my love,  
till he please.

---

THE FIRST SOLILOQUIE UPON THE FIRST  
part of the second chapter.

O Happy soul, so fully feasted with divine de-  
lights, by the sweet societie of thy spirituall  
pouse, Oh how much mayst thou be moved to delight  
in his divine love, when hee expresseth himself unto  
thee by such homely and familiar similitudes as thou

mayst very sensibly perceive, and conceive, setting himself forth by the rose of Sharan, and lillie of the valley, thereby signifying, that as the full spread rose of fruitfull Sharan, and fairest lillie of the fertile valley do far exceed the common shrub roses, brought forth of barren soiles, and leslier lillies of cold climates, so far and much more, doth that royall rose and lovely lillie of the only begotten son of the everliving God surpasse and excell all kinde of creatures, as well angelicall as humane.

2 But O how great are thy comforts increased, at thy princely spouse his comparing of thee to such a pure white lillie, spreading up in the midst of rough and prickling thorns, as well (as may be conceived) to expresse the hatred that wicked worldlings do beare thee for his sacred sake, ever compassing and brisling about thee, to annoy or hurt thee, because of thy care to keep thee clean for his most comfortable company, as in regard of thy innocencie and puritie, in comparison of others, armlesse, and harmlesse, white, and spotlesse, as the lovely lillie, clad in the pure white robes of his righteousness, whereby hee hath covered the deformitie of thy imperfections.

3 Hence art thou not justly moved to expresse thy reciprocall love to thy dearest Lord? comparing him (in thy divine raptures) to a fair and fruitful apple-tree, full fraught with mellow and ripe apples, on beauteous branches, ever freshly flourishing in the vaste desert, far excellling the sower-tasting crabs, and contemptible wildings of the wilderness; under which the wearied traveller may be securely sheltred from the parching beams of the sun, and revive his spirits with pleasant and refreshing fruits: Even so, under the safe shadow of thy sacred Saviour dost thou repose thee in the parching heat of persecution, and by faith feedest upon the soul-

refreshing



refreshing fruits of his word and sacraments, precepts  
and promises.

4 But O thrice happy soul, how unspeakable are thy pleasures, when the all-commanding king of glory and  
their of all things bringeth thee even into the wine-cellar  
of his life-lightning favours, and into the blest banquet-  
ing house of his divine delights, illuminating thee with  
marvellous measure of heavenly knowledge, and even  
as it were faciating thee with the comfortable confection-  
s of sugred contemplations? yea (and to the further  
increase of thy just conceived joyes) doth there even  
over-spread thee with the beauteous banner of his de-  
lightfull love; signifying unto thee, that although thou  
must fight under the broad banner of his unlimited love,  
and stand for him in a holy warfare against the devil,  
the world, and the flesh; yet thou shalt still bee covered  
and protected from ruine by his powerfull providence.

5 These overflowing spring-tides of superabounding  
graces, give thee good cause to implore the continuance  
of his spirituall presence with thee, and still (as one  
drunken with divine delights) to fill unto thee the full  
ragons of his fresh favours, yea, and still to feed and  
refresh thee with the mellow apples of his soul-nourish-  
ing comforts, and faith-strengthening graces, so to satisfie  
e, or rather to faciate thy spirituall passions and love-  
s longings for his spirituall presence.

6 But O what concealed comforts mayest thou con-  
ceive, when thy faith findeth such feeling testimonies of  
his precious presence, that in spirit thou perceivest him  
as it were) holding up thy head, supporting and che-  
rishing thee with the left hand of his love, and as it  
were clipping and embracing thee round about with  
the right hand of his preservations, and preventing pro-  
vidence?

7 These overcoming comforts may (no doubt) move  
B thee

(15)  
thee (in the overflowing of these thy measurelesse joyes) to charge the daughters of Jerusalem, thy fellow companions and compartners with thee in this mysticall match, to beware that they give no occasion of offending, or giving distaste to so good a guest: the care whereof also causeth thee (in these thy divine ravishments) to obtest unto them by the roes and hinds of the field, (which for their swiftnesse may in some sort bee compared to his mystical meetings with thee) not to molest or offend thy sacred Saviour by their remisse carriage, nor by their irreverent behaviour to bee the occasion of his untimely departure from thee, and them, like a swift running roe, vanishing away at the unpleasant noise of hounds and hunters. O that I might still enjoy these incomparable comforts, which now by prayer to my sacred Sovereigne I will implore to be powerfully imprinted in my minde and memorie.

---

THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the second chapter.

**O** Most sacred Saviour, whose spirituall presence is much more pleasant unto me then I can expresse. I humbly thank thy heavenly majestie for manifesting thy self so familiarly unto mee: for as the rose and lily excell all other flowers, and those of Sharon and the valley all other roses and lilies of those parts, so art thou much more, dost thou excell all kinde of creatures, as well in heaven as earth, and therefore I humbly beseech thy sacred majestie so to guide my will, and fraile affections, as that my constant love may never decline from thy almightie majestie, nor wax cold toward thee; yea grant (good Lord) that I never decline to the least dis-esteem of thy glorious graces, which in mercy thou vouchsafest to communicate unto me.

2 And I further beseech thee (most loving Lord) that the comfortable commendations which thou art pleased to make of mee, may still sweetly sound with a ravishing melodie in the ears of my inner man, that as thou art pleased to compare mee to the lovely lillie, amongst rough and boistrous thorns, in respect of all others, so I may bee carefull to approve my self in thy sight (both to my self and others) to bee that true lillie of sanctitie and puritie in thy presence, which thy marriage doth so divinely describe me to be.

But be thou also still to me (my most loving Lord) the only apple-tree of my private repose and divine pleasure, under whose safe shadows I may bee securely sheltered in the parching heat of persecution, securely shaded from my fearfull foes in the time of trouble and affliction, and with whose divine fruits I may also bee refreshed and fed in the time of my spirituall thirst, divine thoughts, and holy hunger for heavenly food: for sure am (O sacred Saviour) that if I first and principally seek the kingdome of heaven and the righteousness thereof, that (as thy self hast promised) all other inferior things shall also by thy providence bee in due season ministred unto me.

But O my dearest delight, let my comforts in thee still increasing, make me more and more acquainted with thy comfortable consolations, and draw mee by degrees near and nearer unto thee, till (by a holy habitation) I grow more and more capable of thy comforts, that I may containe the full flagons of thy celestiall favours.

O dearest Saviour, do thou often thus refresh and comfort me in the beauteous banquetting-house of thy rich and plentiful pleasures, and divine delicacies of spirituall inspirations, secret illuminations, and comfortable contemplations of thy sacred self, not commonly



conceived. Comfort me often also (O my dearest delight) with the mellow apples of thy sweet-smelling sacrifice, once for all accomplished, and often refresh mee with the delightfome dainties of thy holy word, and reviving recreations of thy life-strengthening sacraments, whereby I may (as I grow dull and drowsie through sloath, fear or frailtie) bee again quickned, stirred up, and made lively in my love to thee.

6.7. But O Lord, because of my self I am but weak, faint and feeble, ever ready upon the least occasion or temptation to fall from thee, let the left hand of thy free-given graces still support and underprop my frailtie, and the right hand of thy constant care and loving kindnesse still encompasse mee round on every side, as it were the right hand of a loving parent, clipping and enclosing his tender childe. And further grant unto me (O my most sacred Saviour) such a zealous care of my carriage towards thee, that I may ever endeavour to walk worthy of thee, and that (not only) I give no cause in my self by my dis-respect of thy sacred majestie to move thee to depart from me, but that I may also be carefull to admonish others of my fellow members of thy mysticall body, that they also may bee carefull to please thee, & with me to participate thy spirituall presence. And now O Lord (by thy sacred self assisted) will I proceed in my mysticall measures further to record my continuing comforts of thee, whose reviving voice again beginneth sweetly to sound in my ravished ears.

---

THE SECOND PART OF  
the second chapter.

3 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills,

8 **B**Ehold, I hear the voice  
Of my beloved! lo,  
He ov'r the mountains skipping comes

9 And swelling hills : Like to  
A roe buck, or young hart,  
Behold, I him espy  
Behinde our wall, he looketh through  
The window lovingly;

9 My beloved is like  
a roe, or a young hart:  
behold, he standeth be-  
hinde our wall, hee  
looketh forth at the  
windows, shewing  
himself through the  
lattice.

He through the lattice shews  
A glimring unto me.

10 At length my best beloved speaks  
Thus saying (cheerfully)  
My fair one, and my love,  
Arise, and come away. (gone,

10 My beloved spake,  
and said unto me, Rise  
up my love, my fair one  
and come away.

11 The winters past, the rains be  
No longer let us stay.

11 For lo, the win-  
ter is past, the raine is  
over, and gone.

12 The fields are clad in green,  
The flow'rs on earth appear,  
The singing time of birds is come,  
And in our land we hear  
The turtles lovely voice.

12 The flowers ap-  
pear on the earth, the  
time of the singing of  
birds is come, and the  
voice of the turtle is  
heard in our land.

13 The fig-tree freshly buds,  
Vines with their tender grapes do smel  
Most sweetly, through the woods.

13 The fig-tree put-  
teth forth her green  
figs, and the vines with  
the tender grape give  
a good smell. Arise my  
love, my fair one, and  
come away.

Arise therefore my love,  
My fair one, come away.

14 O thou my dove, my darling dear,  
That in the clefts dost stay  
Of rocks, arising hie,  
And in the parts obscure  
Of high ascending stairs thee hides,  
Shew me thy presence pure;

14 O my dove that  
art in the clefts of the  
rock, in the secret  
places of the stairs, let  
me see thy counte-  
nance, let me hear thy  
voice; for sweet is thy  
voice, and thy coun-  
tenance is comely.

Oh let me hear thy voice,  
So sweet unto mine eare,

And shew thy comely countenance  
To me (my dearest deare.)

15 Take up the foxes,  
the little foxes, that  
spoil the vines: for  
our vines have tender  
grapes.

15 The subtile foxes, and  
Their cubs, that do destroy  
The vines, attach, for tender grapes  
Our vines burst forth (for joy.)

16 My beloved is  
mine, and I am his:  
he feedeth among the  
lilies.

16 Blest in an high degree  
Am I, I must confesse,  
My best belov'ds mine, and I  
(Alone) am only his:  
Amongst the lilies he

17 Untill the day  
break, and the shadows  
flee away: turn my be-  
loved, and be thou like  
a roe, or a young hart  
upon the mountains  
Of Bethel.

17 Doth feed. Untill the day  
Break up, dispersing lovely light;  
And shadows flee away:

Now turn to me my love,  
Like to a leaping roe,  
Or as a young and nimble hart  
On Bethel, skipping so.

### THE SECOND SOLILOQUIE UPON THE second part of the second chapter.

**S**OH now consider with thy self (thrice hap-  
pious) thy most comfortable estate, whilst thou  
hearest the heavenly harmonic of the mysticall voice  
the sacred Son of the everliving God, thy sweet Saviour  
and troth-plight spouse: Thy understanding is blest  
apprehend it, and the eye of thy faith most happy to  
the mysterious coming of his celestiall majestie,  
swiftly and cheerfully; not as a slow and weary wa-  
ter, but a swift and nimble runner, yea, even leaping  
and skipping (as it were) over hills and mountains,  
come to thy comfort.



9 Whereby hee is by thee not unfitly compared to the roe-buck or young hart, whose motions are quick, light and lively: After such sort, happy soul, that art acquainted with these comforts, maifest thou (by the eye of faith) see thy sweet Saviour (but much more quickly, lightly, and lively) coming to thy comfort; though thou (speaking after the manner of men) canst finde no nimbler nor swifter motioned creatures to compare him unto. But O how greatly may thy comforts be increased, when thou perceivest him to draw so neare unto thee, as it were even to the walls and windows of thine house, prying like a jealous lover through the lattices and loop-holes of thy heart (transparent to his piercing eye) to observe thy good government, and casting thence the gracious glaunces of his comfortable countenance upon thee.

10 But how canst thou but be ravished with divine joy, when the Son of God vouchsafeth so kindly to call upon thee to come unto him, by such sweet and loving names, entituling thee his Love, his fair One, &c. to allure thee willingly to leave the society of wicked worldlings, and the loathsome house of thy carnall security, to follow him to the high hill of heavenly happiness, the society of saints, and majesticall mansions of endlesse glory.

11 And further to comfort thee, and encourage thee to be patient in thy (yet) mortall warfare, he giveth thee to understand that the nipping winter of thy worldly woes are neare worn away, and the overflowing floods of thy deep afflictions (raised by the continuall rains of thy malicious enemies) are now (in a manner) dried up, and consumed, by the comforting sun-beams of his refreshing favours.

12 And that the fair and fragrant flowers of thy future felicity do now begin to peep forth and appeare,

and that the tender buds of thy celestially joyes do ready break forth and shew themselves, as the assured signes of thy celestially summer, thence also inferring (to thy further comfort) that the time now draweth near, wherein the early singing nightingales, high soaring larks, and other blessed birds (not of prey, but of praise) shall for ever sweetly sing the everlasting Alleluia's of his endlesse praises, which none but his saintes and redeemed doves shall or can learn to record, and name truly. Yea and more, (to allure thee to his sweet societie) hee also intimates unto thee that his constant and true turtle, even his only one, and alone troth-plight spouse, who hath so long looked and longed for him, doth now prepare her self to conne and crowd her delightfull ditties, and heavenly himnes, (unto other unknown).

13 All which is further signified unto thee by the fruitful fig-trees putting forth young figs, and the forward vines, with their rath ripe grapes, casting a sweet savour; all assuring unto thee that the wofull winter of thy cares, crosses and calamities is very near worn away, and the pleasant spring, celestially summer, and heavenly harvest of thy everlasting happinesse and full ripe felicitie hard at hand; which his wisdom is pleased to expresse unto thee by the similitudes of such plain and familiar things as thou art well acquainted withall.

But O what causes of redoubling joyes are offered unto thee, by the again renewing of his sweet summons unto thee, alluring thee, by the name of his love, and fair one, to come away from sins securitie, and sinners societie, to enjoy his comfortable company?

14 Which he further expresseth, by calling thee the dove of his delight, sure seated in the secure clefts of the immoveable rock of his stedfast strength, and in the privie holes of the heaven-reaching stairs of faith.

es do and hope; where thou hidest thy self (or rather he by  
e assure his providence doth place and preserve thee) from the  
inferring venomous wolves and craftie foxes of this wicked  
drawen world; as also safe to shelter thee from the theevish  
igh fowling owls and griping day hawks of bloudy tyrants,  
rey, and mercilesse oppressours. But O how greatly mayest  
ng Alle thou be delighted, to know that his superexcellent ma-  
his saintlie is so willing to hear the voice of thy humble pe-  
ord, and petitions unto him, and chearfull praises of him, thy  
his sweet conferences in meditation with him, and ravished  
constant thoughts in contemplation of him? yea and to see thy  
ch-plight with fixt upon him in confident zeal and loving sin-  
gerie? commending also thy voice to bee sweet, and  
owd heavenly countenance comely, thereby to embolden thee  
to other confidently to approach his sacred presence, not fear-  
ing his justice, nor distrusting his mercy?

the fruit 5 But with what sincere zeal mayest thou be incited  
forward to honour him in the place and calling he hath set thee,  
sweet fruit, when thou considerest how straitly hee doth  
winter charge thee to catch the young cubs and craftie little  
worne foxes of subtle and slie seducers, that spoile the young  
and tender vines of true doctrine and godly graces;  
and full budding and sprouting forth of the tender plants of his  
e is pleased little ones?

each plant 16 And mayest thou not also be further ravished with  
withal the due consideration of thy happy conjunction with  
e offered almighty majestie, and thy loveliness in his amiable  
summoning, which moveth thee (not being able to containe so  
love, and great comforts) to burst forth in a comfortable confes-  
d sinner of thy unseparable union with thy sweetest Savi-  
our? And no wonder, for thou art his by the right of  
thee the redemption, and hee is thine by the right of dona-  
e clefth on, or free-gift, as it were feeding and refreshing  
h, and himself (by the imparting of his spirit) amongst the  
s of faithfully lilies of his elect.



17 The consideration whereof may justly move thee to beseech his sacred majestie that (during the dark and dreadfull night of thy remaining in mortalitie) hee never go far from thee, nor long deprive thee of the comfort of his spirituall presence, but that at all times in thy need, thy fears, or feeling of his absence, hee may speedily return unto thee, like a skipping roe, or leaping young hart, so to come to thy comfort over the mountains of Bether (signifying division, discord, or any other impediment) and so from time to time to returne unto thee, as thy occasions shall require, in such swiftnesse and celeritie, untill the dark shades of errours, and thick mists of blinding ignorance be removed and gone, and the hoped day-break of clear truth and bright righteousness do joyfully arise and appear plain. And now that these thy meditations may bee firmly fixed in thy memorie, implore of him by prayer.

---

THE SECOND PRAYER UPON THE SECOND  
Soliloquie of the second chapter.

8 **O** My most sweet and loving Saviour, let thy lovely voice ever thus sound in my ravished ears, and give unto me (O thou from whom every good and perfect gift doth descend) a true discerning spirit, that I may truly know thy voice (only known of thine own elected lambs) from all other voices of seducing and deceitfull shepherds, together with a pliant will obediently to follow thee, whithersoever it shall please thy majestie to call mee. And thou (O Lord) that art the true light of life, so clear and quicken the eye of my apprehension, that I may spiritually discern thee, when in spirit thou doest approach unto me.

9 Neither let me alone see thy sacred majestie beholding me afar off, as thou lookest at those thou lovest not,

but

but let me see thee coming to my comfort, as leaping over the hills of difficulties, and skipping over the mountains of division, to relieve me in my temporall need, but more especially to my spirituall ayd, to the confirming of my faith, and stedfast strengthening of my inner man against all trials and temptations, till in sanctitie my love-sick soule may perceive thee, by the piercing eye of fervent faith, prying and poreing (by thy spirit) even through the loop-holes and lattices of my heart (transparent to thy all-seeing eye) and through the grates of my fleshly prison, even into the most secret cell, not only of my most private repose, but also my closest purposes and intentions, continually observing all my behaviour; that thy majestic alwayes so beholding me, and I perceiving my self to be ever so beheld of thee, may bee afraid at any time to offend thee, and ever ashamed to sin in thy all-seeing presence.

10 Neither (O Lord) let me only so see thee, but also (to the greater increase of my comfort) let mee often hear the reviving sound of thy sweet voice, uttered in the glad tidings of thy good gospel, admonishing mee to prepare my self to remove out of the dark prison of my carnall conceits, to follow thee in high and holy contemplations, and divine resolutions, and thence to follow (or willingly go with) thee into the land of the living, the new Jerusalem of lasting glory, and sacred Sion of eternall joyes; even into the pleasant palace of thy perpetuall residence, and (finally) for ever to enter into thy rest, by possessing thy kingdome of glory.

11 For, there is no winters of wo, no storms of strife, no cold, hunger, thirst, nor wearinesse, no foes, afflictions, cares, nor crosses.

12 Where the flowers of felicitie do ever grow green, and fruits of joy are alway ripe, never rotten, where the  
blessed

bleſſed birds of thy redeemed do ſtill record thy perpetuall praifes; where the voice of thy true turtle, thy faithfull ſpouſe, and lively members of thy myſtical bodie do ever crowd unto thee, in unknown comforts.

13 Where the fig-trees of faith do ever bring forth the ſoul-ſeaſting fruits of divine love, and chearfull charitie, and the plentiful vines of mutuall compaſſion and brotherly kindneſſe are ever laden with the ſtill increaſing cluſters of devout diſtribution, and common thankſgiving, making all thy myſtick members divinely drunk of celeſtiall love. And finally, where the glorious gummes, and celeſtiall frankincenſe of abounding bleſſedneſſe do for ever yeeld ſweet favours, and moſt pleaſant perfumes, well accepted of thy ſacred majeſtie, filling thy ſanctified citizens alwayes full of joy and great gladneſſe. But (O my ſweet Saviour) do thou alſo (I beſeech thee) now and then (to encourage mee in my militant courſe, and allure mee more and more to love thee) let me often know thy good approbation of me, commending thy graces in me as thou art wont; and be alſo calling upon me by the voice of thy powerfull word, enforced by the private impulſions of thy pure ſpirit, moving me ſpeedily to be prepared to come unto thee, to the full poſſeſſion of theſe thy moſt precious pleaſures.

14 But (O my divine delight) do not alone allure mee by the common love-ſignes and uſuall epithetes thou doſt attribute unto mee, but, to the more enflaming of my affections to love thee, and greater increaſing of my care more freely to follow thee, call often upon mee as here thou doſt, by the name of thy divine dove, that dwels in the comfortable clefts of the firme rock of thy powerfull providence.

O my ſweeteſt Saviour, what an eſpeciall com-

fort



fort is it unto mee to hear my self so sweetly saluted by thy almighty majestic? for wee use proverbially to say, As sure as a rock, for no earthly foundation is more firme. But thy power and providence is the immoveable sure rock, in whose comfortable clefts and heavenly holes I sit safe, and do securely hide mee in the time of trouble in the steadfast staires of firm faith, and private places of high ascending hope, fixed and fast anchored on the ever-abiding bulwark of thy almightie majestic. O blessed Saviour, be pleased also ever to sanctifie me with thy pure spirit, adorn me with thy merits, and make mee gracious with thy free-given graces, so as the voice of my petitions may ever have good audience with thee, my countenance and behaviour bee alwayes comely in thy sight, and my life and actions still approveable in thy pure presence.

15 And grant (O Lord) that to my abilitie, I may ever endeavour to catch and overcome the subtle and slie foxes, the seducers and misse-leaders of thine elect, who ever bend their endeavours to destroy the tender grapes of graces, which should bring forth the chearfull vines of thy pleasant praises in thy godly grafts, the infant plants of thy holy husbandry.

16 But (O my loving Lord) let neither temptation nor persecution have force to root out of my heart the full assurance of my firm union with thee. Give my soul (I beseech thee) ever assurance of that comfortable conjunction, whereby I may rest assured that thou art mine, and I am thine inseparably, O Lord of life. And grant, gracious Lord, that I may alwayes carefully consider thy unspotted puritie and perfect holinesse, that I may bee thence stirred up to a carefull endeavour to be holy, as thou art holy, and to feed my affections where thou (most holy) takest pleasure (by thy

thy spirit) to repose thee, which is only amongst the pure and unspotted lilies of thine elect, and sweet-smelling roses of thy new-born babes: the consideration whereof let (O Lord) serve to put mee in minde carefully to keep the lillie white robes of thy righteousness (wherewith thou hast endowed mee) clean from the stains of sins, and defilements of foule vices.

17 And further (O sacred Saviour) I humbly beseech thee, that during the dim and drowsie night of my mortality, I be never deprived of the bright splendour of thy spirituall presence, till the bright day of eternity doe dawn, the never-setting-sun of righteousness arise in the firmament of glory, and the shadows of error and ignorance do remove, and finally flie away by the bright beams of thy glorious presence, when thou shalt come in power, accompanied with thy angels and archangels, to the judgement of quick and dead. And in the meantime (ô Lord) if for a little time thou now and then leavest me to my self, or shalt rather seem so to forsake me, to let me know mine own imbecillitie, and to stir me up with more ardent care to call upon thee; yet leave me not long so (O Lord) but return unto me speedily, and cheerfully, like a young hart, or nimble roe, leaping over all divisions, and over-coming all impediments, quickly to come to my succour and relief. And now (sweet Saviour) assist me again to sing our sacred loves, in such divine strains as may best bescem thy almighty majestie.

THE THIRD CHAPTER,  
and first part thereof.

**B**y night on my bed I sought him  
 whom my soul loveth:  
 I sought him, but I  
 found him not.

1000000  
**W**hilst in my bed I lay by night  
 Longing for my hearts de-  
 But found that he (light,  
 Came not to me,

(31)

I suddenly up start,  
Distract in minde  
Him for to finde,  
I searched every part,

2 But I found him not. Wherefore  
Up I rose, went out at doore;  
And round about  
The streets throughout  
The wayes and lains I sought,  
With toyl and paine,  
But all in vaine,  
As yet I found him not.

3 The watchmen that the city watch,  
Suspected persons to attach,  
Found me, whom I  
Ask reverently,

Saw ye not my soules delight?

4 From them I slide  
Not far aside,  
Through th' shadows of the night,

But I found him whom my soul  
Loveth: and on him took hold,

Nor let I him go,

Nor depart me fro,

Till I him brought to be

In her fair house

And beauteous

That earst conceived me,

And into the secret roome,

Where none but he alone can come,

There lodged I

His majesty.

2 I will rise now;  
and go about the city  
in the streets, and in the  
broad wayes I wil seek  
him whom my soul lo-  
veth: I sought him,  
but I found him not.

3 The watchmen that  
go about the city, found  
me to whom I said, Saw  
ye him whom my soul  
loveth?

4 It was but a little  
that I passed from  
them, but I found him  
whom my soul loveth:  
I held him, and would  
not let him go, untill  
I had brought him in-  
to my mothers house,  
and into the chamber  
of her that conceived  
me.



3 I charge you, O  
ye daughters of Jeru-  
salem, by the roes,  
and by the hinds of  
the field, that ye stir  
not up, nor awake my  
love, till he please.

5 Maids of Jerusalem,  
By th' roes and hinds-  
(That flie like windes)  
I charge you stir not him,

So long as he shall pleased be  
To remain and rest with me:  
Ah! do not awake  
My love, nor make  
My hearts delight remove,  
So long as he  
Will stay with me  
In flames of fervent love.

---

THE FIRST SOLILOQUIE UPON THE  
first part of the third chapter.

---

**I** A filly soul, hast thou sought thy dear Saviour in  
the warme bed of thy sloathfull securitie, but  
found him not there? No marvell, for he is not found in  
ease and pleasure; his service is indeed a warfare, sub-  
ject to many mutations, troubles, and travels. But yet  
thou art to bee commended in this, that if thou findest  
him not there, thou canst be contented to leave the bed  
of thy drowynesse, the chamber of thy securitie,  
and house of thy sloathfull ease, going (as it were)  
out of thy self, to seek thy Saviour, postponing thy  
pleasures and profits to seek for the Lord of life.

2 But hast thou also sought him in the wide streets  
and publick places of the sinfull citie of this wicked  
world, and yet hast not found him? No marvell nei-  
ther, for he is not to be found in the broad wayes, and  
wide lanes, where many do go, for the way is narrow  
and the entrance strait that leadeth unto life.

3 But hast thou so seriously sought him that thou  
hast

hast met with the watch-men and principall pastors that are deputed to attend and feed his flocks, and having enquired of them for him, they have not directly shewed thee where to finde him? Thy search therein is also commendable, and not unfruitfull. For why? it seemeth when thou hadst found them, thou wast not far from him; for going (of thy self) a little further, thou didst finde him; whereby it appeareth, that he delighteth in thy love, and will bee found of thee, when thou dost seek him seriously and sedulously, though not at all times when thou wouldest, but when he will. But having caught hold of him (by the hand of faith) thou wilt bee so carefull after to keep him that thou wilt even bring him home with thee, and lodge him in the holy house of thy mysticall mother, where the now triumphant part of his spouse did use to entertaine him, in an holy and humble heart, by true repentance, purged from the filth of loose living, and former faults.

5 And now possessing his sacred majestie (by the presence of his Spirit) thou wilt be so carefull to keep him, that thou wilt even charge the daughters of Jerusalem (thy fellow members of his mysticall body) that they do not disturb him, whilst he is pleased so to continue with thee: obtesting unto them by the roes and hinds of the field (to whom for their swift motions thou art accustomed to compare him) that they do not grieve or offend him by their disordered affections or loose lives, that thou mayest the longer enjoy the celestially sweetnesse of his sacred societie, feeling him now to remain quietly and comfortably in the bride-chamber of thy sanctified heart. And now that thou mayst make the right use of these spirituall passages (composed of frailties, fears, cares, and comforts,) pray to his almighty majestie to that purpose.

THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the third chapter.

1 **O** Life of my life, and my souls soul, to want thee is worse then death, and to enjoy thee better then the life it self; let mee henceforth not content my self to seek thee in securitie and ease, in the bed of sloath and pleasure, but rouse me up (by the quickning comforts of thy holy spirit) so to shake off all difficulties, and to go boldly against all impediments, that I may sincerely seek thy sacred majestie, and laboriously look for thee, when I do not sensibly finde thee cohabiting in my heart, by the true testimonies of thy powerfull spirit.

2 And so strengthen mee (O Lord) and stir up thy grace in me, that by a strong and unchangeable resolution I may break the bonds of sloath, ease, pleasures, and profits, that I may even with good content go out of my self, and forsake my self, when in my self, and pleasing of my carnall conceits, I can not finde thee, that so I may finde the happy presence of thy spirit, and sweet assurances of thy reviving favour.

3 And although those that thou hast set to be watchmen over the citie of thy militant saints, and to take the charge of thy pastures sheep, do not at all times answer my expectation, nor bring mee directly to my desired union and comfortable conjunction with thee, by the power of their doctrine, and ensample of their life; yet grant (O sweet Saviour) that I fail not to enquire of them for thee, nor misse the way where they watch, when I seek thee: for I perceive (O Lord) when I finde thy watchmen waking, and stoutly standing in their stations, that I am not far from thee, nor can bee long from finding thee.

4 But



4 But ( O Lord ) I finde it true by experience, that  
 (as thy self hast said) they that seek shall finde, and  
 therefore stir up in mee a lively zeal and heartie desire  
 ever to bee near thee, yea ( if it were possible ) ever to  
 participate of thy delightfull presence; not in presumption  
 (for thou resistest the proud) but in penitence, for  
 a broken spirit thou never rejectest; and humilitie, for  
 thou givest grace to the humble: But having found thee  
 after thy long absence from me, and dolefull diffision  
 of me, oh then ( Lord ) let me bee most sincerely care-  
 full to keep thee, and to continue the presence of thy  
 spirit with me; give therefore unto me ( O Lord ) hence-  
 forth an especiall care over my life and actions, that  
 sith it hath pleased thee to participate thy self unto me,  
 that through my lazinesse, luke-warmnesse, or careles-  
 nesse in thy service, I do not again grieve thy good  
 spirit, nor give occasion cftsoons to thy majestie to  
 deprive mee of thy spirituall presence. But grant  
 also ( O gracious L O R D ) that when I have so  
 sincerely sought thee, and diligently enquired for  
 thee, till I have obtained thee, that then I may lay fast  
 hold on thee with the fingers of my fervent faith, and  
 fastning the anchor of my hope so fast upon thee, that I  
 again part not with thee, till I bring thee home with  
 me to the blessed bride-chamber of my purified heart  
 (the filth of my former sins being swept thence) and  
 my affections newly garnished with holy vertues, there-  
 with, as with precious perfumes, to sweeten the place  
 of thy sacred residence in my humbled heart: There  
 my mother (the now triumphant part of thy spouse) did  
 use to entertain thee, and there grant, O Lord, that I  
 (in sanctitie) may continually keep thee.

5 And give unto mee also ( O my most loving Lord )  
 a constant care (according to my ability and power) to  
 procure also that others ( professing thee as I do ) may  
 be

be likewise carefull of thy continuance with me, & them; seeing that all thine elect are the mutual members of thy mysticall body, and each of other: lest by their mis-behaviour or contempt of thee, thy majestic shouldst be justly moved to withdraw thee (by thy gospel & good spirit) from our congregations, countries, or common weales. And although these my fervent affections seem but folly to the wiser sort of world-wise wretches, yet grant (O Lord) that I may ever rejoyce to be esteemed a fool to the world-ward, so that I may be wiseto heaven-ward, and circumspect to my salvation: & in the mean time, instead of all their carnal comforts, grant me still thy sweet societie, by the presence of thy spirit, the true comforter, cohabiting in my heart. And now (by thy self assisted) will I proceed further, to sing forth our sacred loves.

### THE SECOND PART OF THE THIRD CHAPTER.

¶ VVho is this that cometh out of the wilderness like pillars of smoke, perfumed vvith myrrhe, and frankincense, with all pouders of the merchant?

7 Behold, his bed vvhich is Salomons, threescore valiant men are about it, of the valiant of Israel.

8 They all hold svords, being expert in warre every man hath his svord upon his thigh, because of fear in the night.

6 O H, who is this that up doth come  
Like smoking pillars of perfume,

From the deserts

And barren parts

Perfum'd with myrrhe, and frankin-

And pouders bet,

That merchants set

From countries strange, with great ex-

7 Behold, the bridegroom's stately bed,

Whereto his holy love he led,

Which round about

Of champions stout

In watch do sixty souldiers stand,

Of Israel's best

And valiantest

That may be found in all the land.

8 And in their stations as they stand,

A svord each holdeth in his hand,

They're all expert

In wars dread art :

Each one hath girded to his thigh

A blade of steel

That's temp' red wheel,

To fight if any foe come nigh.

9 A chariot the king did make,

Wherein his lovely bride to take,

Of cedar tree,

The best that he

Could choose in stately Lebanon.

10 The pillars sure

Of silver pure,

In golden sockets set each one:

The top of princely purple, and

The midst thereof (by his command)

Is richly pav'd,

Emboss and grav'd,

With curious carpets covering them,

That woven were

With cost and care,

By th' daughters of Jerusalem.

11 Come forth ye maids of Zion, see

Your sacred Salomon, as he

Now crowned is,

With gems of bliss,

Wherewith his mother did him deck

On's wedding day,

To wear alway,

In lasting love with his elect.

9 King Salomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Salomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

## THE SECOND SOLILOQUIE UPON THE second part of the third chapter.

O Sweet ravishing voice, doth the Lord of life first perfume thee with his presence, and sweeten thee with his



(30)  
his sacred societie, as with a mysticall mirrhe, exceeding all precious spices and far-fetcht powders of the merchant? And doth his almightie majestie daigne to deck thee with his open divine ornaments, to make thee fit for his societie, and mysticall union with his almightie majestie? and then (by way of admiration) doth ask who thou art, as though he knew thee not, when thou (by inspiration) ascends towards his almightie majestie, in thy zealous prayers, and joyfull praises, and art of his sacred self compared to pillars of smoake, which in quiet calmes seem to transcend the inferiour orbes? No, it is not because he is ignorant of thee, for his infinite wisdom doth precisely know every part of thee, and in thee; but thereby more to expresse his love unto thee, and to make the fervencie of his affections to thee-ward more and more to be marked, and admired; which may justly move thee (if thou be not past sense) to a reciprocall love, in all humilitie, and holy zeal to his heavenly majestie.

7.8 But art thou not ravished in an extraordinarie extatic, with the consideration of his gracious providence, which prepareth to guard thee with his glorious angels, and celestiall souldiers, that thou mayest (as saith the psalmist) lay thee down in peace and take thy rest; because it is the Lord that maketh thee to dwell in safetie? which is here signified or pointed at by the guard of Salomon, and his bride, the true types of thy sacred Salomon, and his spirituall spouse, whose sumptuous bride-bed was guarded by night with sixty valiant souldiers, of the choice men of Israel, having weapons in their hands, and swords girt to their thighs, that hee and his beloved spouse might securely sleep: By these comparisons signifying thy secure safety and quiet repose in that bed of blessednesse, and palace of pleasure, whereunto thy sacred Salomon (the prince

prince of peace, and king of glory) will after thy dissolution bring thee, where thou shalt with his sacred self (thy beautifull bridegroom) repose in everlasting peace, and inexpressible pleasure, hemmed in with angels, archangels, powers, principalities, dominions, thrones, and vertues, preserving thee safe from all perils or prejudice, ills, or fears of foes.

9.10.11. But when thou straineſt thy ſtile to the deſcription of king Salomons curious cabinet, compoſed of the high-reaching cedars of famous Lebanon, the ſilver props or pillars thereof, ſet in golden ſockets, the purple hangings, and pavement overſpread with lovely figures, the curious carpets, wrought and woven by the moſt excellent needlework of the choiceſt daughters of Jeruſalem; what meanſt thou elſe, but to expreſſe the ſuperceſtiall palace of the king of glory, and pleaſures therein, for his ſpouſe prepared, which in plain deſcriptions thou art not able to diſcover, being ſuch as eye hath not ſeen, ear heard, nor entred into the heart of man? Therefore thou canſt but as it were in a glimmering (as one dazled with the ſight of the ſun) point towards them, with the finger of thy faith afar off. And now implore by prayer the deep impreſſion of the ſacred ſweetneſſe of theſe ſupernatural conceptions in thy minde and memory.

---

THE SECOND PRAYER UPON THE SECOND  
Soliloquie of the third chapter.

**O** Great king of inaceſſible glory, my ſacred Salomon, and ſweeteſt Saviour, what great honour and inexpressible comfort is it unto mee to be thus admired of thy almightineſſe, when thou haſt decked and adorned me with thine own precious robes, and rich ornaments? O gracious Lord, imprint deeply in my memory

(46)  
memory the stedfast remembrance of this thy entire love  
towards me. And grant, O Lord, that in holinesse of  
life, and zealousnesse of affection, I may be daily ascend-  
ing from the wildernesse of this wicked world (which  
is indeed a desert to thy dove, which is but one) to-  
wards thee, in those thy high and heavenly mansions of  
glory, which are thine by inheritance, but mine by  
the purchase of thy precious blood, and unvaluable me-  
rit of thy prizelesse passion. Yea, let me still (O Lord)  
be more and more acceptable in thy sight, and more af-  
fected of thy majestic, then the sweetest incense, most  
precious perfumes, and costliest spices are in estimati-  
on with the people of this world. And (O my highest  
hope and chiefest happinesse) grant unto mee a certaine  
assurance of my salvation in thee, sealed on my heart  
with the privie signet of thy powerfull spirit, still testi-  
fying unto me, that thou (by an indissoluble covenant)  
hast ensured thy self unto me.

7 And hast prepared for mee the glorious bride-bed  
of everlasting felicitie, in the palace of thy presence,  
wherein is the fulnesse of joyes for evermore.

8 And in the mean time (O my powerfull protector)  
guard me with thy mighty angels, these true hearted Is-  
raelites, and faithfull valiants, to whose custody thou  
dost commit the charge of thine elect, ever to stand cen-  
tre between me and all my foes, outward and inward;  
that so I may be void of fear, well assured that no evil  
can happen unto me, because thou (by thy providence)  
dost protect me; for thou turnest all things to the good  
of those that depend upon thee. So that whether I live or  
die, I may bee thine, and then death, as well as life, shall  
be unto me advantage: for even thereby I shall bee freed  
from corruption, and receive (as it were) wings to flie  
out of the dark prison of my mortall body; and thence  
ascending unto thee, enjoy these comforts which now  
I can not conceive, lesse utter.



9 But because I do conceive of them (though confusedly) much more then any tongue or language can expresse, I therefore do beseech thee (O Lord) that the models, forms, and figures of them may still be flowing (or rather over-flowing) in my soules conceptions and faiths heaven-reaching apprehensions; that being enamoured (or rather ravished) with the beautie and sweetness of these inexpressible pleasures, I may (in respect of them) loathe and contemne all carnall comforts, as base and too mean for me to delight in.

10. 11 And grant (O Lord) that I may at all times (with admiration) remember, and ever seriously think upon the high solemnities of thy most comfortable conjunction with mee, in thy triumphant kingdome of peace and glory, where thy majestie shall appeare in thy true perfection, and I shall see thee face to face, not with other, but with these same eyes, attired with majestie, and crowned with glory, in place, power, and preeminence, far above all, either power or principality, whether heavenly or earthly, with thy complete spouse wholly triumphant. Which (in my divine raptures) I entitle thy mother, in regard of thy humanitie, which (for my sake) thou didst daigne to put upon thee; for she by her triumphant trophies of perpetuall praises, & exulting hymnes of thy honour, in endlesse alleluia's shall continually be setting (as it were) a diadem of glory upon thy most honourable head, whereunto every knee shall bow, as well in heaven as earth. A tipe whereof was that golden crown which king Salomons mother set upon his head on his marriage day, he also being a tipe of thee.

And now (O my sweet Saviour) inflame my faith, enkindle my love, and strengthen my hope more and more, that I may the faster apprehend thee, more fervently love thee, and more firmly hold thee, till I attain unto thee in glory. And so (Lord) let thy power-

C

full

9 But

full spirit assist me to continue my delightfull love-song  
of thy sacred self, in such melodious measures as may  
be meet for thy magnificence.

## THE FOURTH CHAPTER, and first part thereof.

**B**Ehold, thou art  
fair, my love, be-  
hold, thou art fair, thou  
hast doves eyes within  
thy locks: thy hair is  
as a flock of goats, that  
appear from mount  
Gilead.

**O**, thou art fair, behold,  
(my love)

Thou art complete in ev'n  
Thy stedfast eies are of the dove, (part  
True token of a constant heart:  
Thy hair is as a flock of goats (rock  
That look down from mount Gilead

**2** Thy teeth are like  
a flock of sheep that are  
even shorn, which  
came up from the wash-  
ing: whereof every  
one bear twins, and  
none is barren among  
them.

**2** Thy teeth are like a flock of sheep  
That smooth are shorn & white do show  
New washt, ascending from the deep:  
Whose twins them follow on a row  
Amongst the which none barren are,  
Nor frustrate make the keepers care.

**3** Thy lips are like a  
thread of scarlet, and  
thy speech is comely:  
thy temples are like a  
piece of a pomegranate  
within thy locks.

**3** Thy lips are like a scarlet thread,  
Thy comely speech is full of grace:  
The stately temples of thy head  
Within thy locks, (beneath thy face)  
Appeare like to a pomegranate  
Unto the eye that looks thereat.

**4** Thy neck is like the  
tower of David build-  
ed for an armory,  
whereon there hang a  
thousand bucklers, all  
shields of mighty men.

**4** Thy straight-set neck may lik'ned  
Unto king Davids stately tower,  
Erected for an armoric,  
And to resist invasive power;  
Whereon a thousand shields do hing  
Of mighty men, to serve the king.

Thy beauteous breasts, like two young  
 Or twins, in every part alike, (roes,  
 Which feed amongst the lilies, shewes.  
 6 Till night remove, and day do break,  
 Unto the myrrhie mountains I  
 And hils of frankincense will flie.  
 7 My love, thou art all fair, in thee  
 No blemish can I spie nor spot:  
 8 From Lebanon, my spouse, with me  
 To come in haste deferre thou not,  
 From Shenir and Amana's heights  
 Will thee shew delightfull fights;  
 Yea, from the hill of Hermon hie,  
 The lions dens, and mountains of  
 The spotted leopards, thou shalt see  
 Canaan's kingdome not far off.  
 9 Lo how thou ravisht hast my heart  
 My sister, (spouse) with lov's sweet dart.

like two young roes  
 that are twins, which  
 feed among the lilies.

6 Until the day break  
 and the shadows flee  
 away, I will get me to  
 the mountain of myrrhe,  
 and to the hill of frank-  
 incense.

7 Thou art all fair  
 my love, there is no  
 spot in thee:

8 Come with me from  
 Lebanon (my spouse)  
 with me from Leba-  
 non: look from the top  
 of Amana, from the top  
 of Shenir and Hermon,  
 from the lions dens,  
 from the mountains of  
 the leopards.

9 Thou hast ravished  
 my heart, my sister, my  
 spouse; thou hast ra-  
 vished my heart with  
 one of thine eyes, with  
 one chain of thy neck.

### THE FIRST SOLILOQUIE UPON THE first part of the fourth chapter.

O Happy soul, how highly art thou exalted, when  
 the king of glory maketh so great esteem of thee?  
 If an earthly monarch should be so enamoured of a poor  
 despised orphan, destitute of friends and carnall com-  
 forts, would not that poore wretch bee wonderfully ra-  
 vished therewith, and bee carefull to please that prince?  
 How much more then mayest thou rejoyce, when the  
 Almighty monarch of heaven and earth doth so extoll  
 thy beautie, and praise thee in everie part, that of thy  
 self art nothing else but a vile worm, having nothing  
 but what his bounty bestoweth on thee, or thou daily  
 beggest at his heavenly hands? how thankfull then



...to his high majestie, for so great fa-  
vours. But O how greatly may thy comforts be increa-  
sed, when his sacred majestie (not contented in general to  
praise thy beautie) out of his superabundant affection  
unto thee, doth enlarge thy praises in every particula-  
part? The consideration whercof sure can not but stir  
thy zealous affection to a reciprocall love to his almight-  
ty majesty.

The sparkling eyes of thy flaming faith, with  
fervent affection ever fixt spiritually on his divine pre-  
sence, as the eyes of maids on their mistresse, &c. must be  
his majestie be compared to the quick and lovely eyes of  
the chaste dove, that only delights to look upon her belo-  
ved mate.

Thy hair, signifying the multitude of his members  
conjoynd with thee, though dispersed, as the hairs  
of thy head in number, are in his heavenly eyes as a nu-  
merous flock of goodly goats, scattered about the height  
of mount Gilead, looking down from the towred top  
of that pleasant place, in a lovely manner, to those that  
look upon them from the low valleys.

2 And going on in his pleasant setting forth of thy praises  
Thy teeth, signifying the spirituall instruments wherewith  
with thou mystically feedest upon the food of life, are  
him compared (alluding to the comely bodily teeth) to a  
fair flock of lovely sheep ascending from the wilderness  
signifying the puritie of thy affections; of the which  
very one bringeth forth twins, expressing the fruitfulness  
of thy faith in good works, and constancie of thy be-  
resolutions, which are ever alike, as true twins resem-  
bling each other.

3 Yea, thy lips and speech must also partake of his con-  
fortable commendations: The one as threds of scarlet  
fresh and ever lively in his love, yet threed-like slender  
a modest mean, not swelling bigge with immodesty  
shamelesnesse

amelesnes; The other decent and comely, neither  
hy, profane, nor unseasonable with indiscretion, ever  
ending to honesty, and edification.

And that no part of thee may escape his comfortable  
commendation, the temples of thy head, signifying thy  
straight and indeclinable judgement and godly gravity,  
by his majestie compared to the chiefest part of a plea-  
sant pomegranate.

Thy neck also appeareth in his sacred sight as the tow-  
er of David, expressing his high esteem of thy discreet  
marriage & good government. For as the tower of David  
did keep the shields and targets of the mighty men of  
Israel: so the neck of thy discretion must be straight and  
strong, and the head of thy judicious zeal (grounded on  
the knowledge) must be furnished with all the armour of  
God, wherewith to arm the fierce souldiers of thy affe-  
ctions against the assaults of Satan, and his associates.

Thy breasts also must not be omitted by his sacred  
majestie, resembled to two young roes, feeding among  
lilies, signifying how much pleasure his deitie taketh in  
thy faiths fruitfulness in the works of pietie, still pro-  
ducing unto him holy children, of a new birth, and in  
thy tender care in nourishing those thou hast produced,  
with the wholesome food of his heavenly word, like  
young and lively roes, male and female, feeding among  
the lovely lilies of divine love, and spotlesse vertue.

But what conceivest thou (O my soul) when thy cele-  
stial lover telleth thee, that he will get him to the moun-  
tains of myrrhe, and hills of frankincense, till the day  
break, & shadows flie away? Doth it not yeeld occasion  
to grief and joy, care & comfort, unto thee? Sorrow, that  
he should leave thee alone, but more exceeding joy, in  
that thereby thou mayst understand him to ascend to the  
myrrhic mountains of supercelestiall joyes, and high as-  
cending hills of the frankincense of heavenly happinesse,

Where the celestially myrrhe and delightfull incense of the prayers and praises of his sacred saints do sweetly smell and swiftly smoke up into the hallowed nostrils of his heavenly maiestie.

7 But may not thy comforts be past increase, when the heir of all things esteemeth so well of thee, that hee affirmeth that thou art totally fair, and altogether without spot in his presence, though of thy self thou art not so, but only as thou art cloathed with his righteousness, whereby thou mayest be assured that he leaveth thee, not for that hee loveth thee not, but only withdraws his personall presence from thee for a short time, and goeth before thee to provide a place for thee, in the mansions of maiestie; that where he is, there thou mayest bee also.

8 Whereof he seemeth further to assure thee, when he comfortably calleth upon thee to come with him, follow after him, from the wilde Forrest and obscure Lebanon of this mortall life, so to ascend towards the tops of Amana, and heights of Shenir, signifying spirituall perfection, from the dangerous dens of the devouring lions of worldly lusts, and swelling mountains of the spotted leopards of licentious vices and carnall pleasures, to be looking towards the comfortable Canaan of thy desired rest and future felicitie, the new Jerusalem of thy wished joyes, and the long expected land of promise, prepared for thee, and the rest of his elect. How canst thou consider these, but bee ravished with super-abounding joyes, when (as in a glasse) hee let thee see a glimpse of those peerlesse pleasures, which humane hearts cannot conceive? Wherefore, now, prepare thy self by prayer to procure the assuring presence of his powerfull spirit, to confirm in thee these vine delights.



THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the fourth chapter.

**O** Sacred Son of the most high God, how terrible might thy dread presence bee unto mee, if thou shouldest estrange thy self from me, or appear unto mee only in that majestic which is proper unto thee as the only heir of all things? But by the contrary, how sweet and refreshing unto my heart is thy loving familiaritie with me, who of my self (without thy own ornaments) am but a vile worm, and livelesse lump of corruptible clay? But seeing (Lord) that it is thy good pleasure in so great a measure to manifest thy self unto me, and so sensibly to expresse thy divine love towards me, I humbly beseech thee constantly to continue with me such a portion of thy grace, and such a measure of thy spirit, as may be sufficient still to keep mee in such cleanness of life and holines of conversation, as thou mayst be thereby pleased still to continue this thy great and unspeakable kindenesse towards me. And as thou art in thy self unchangeable in all thy purposes, especially in thy love to thine elect, so I beseech thee ever to give unto mee (that of my self am weak and wavering) a full and constant assurance (in my self) of the same. And let the consideration of these thy fervent affections to me-ward move in mee a continuall care to walk worthy of thee, & so to govern all my members (wherein thou so much delightest) being rightly ordered, that nothing either unseemly or ungodly, do at any time proceed from me. And grant, gracious Lord, that in a holy and religious policie I may still be drawing to my comfort good and profitable uses from these thy particularizings of my praises. And let (O Lord) the inward eyes of my heaven-fixt faith be ever clean and clear, to pierce unto thy presence, and my outward eyes chaste and stable, as the  
pure

pure doves of thy divine delight. And that the very hairs of my head (which by thee are numbred) signifying my connexion with the dispersed armies of thine elect, yea, even the least esteemed parts of me, may be pleasing in thy presence; that so, by thy secure providence, I may be in every part preserved from the smallest prejudice, that may hinder me in thy service.

2 Let the teeth also of my affections be well ordered, pure and profitable, to divide and cut the bread of life to all my spirituall parts.

3 Let my lips also (expressing speeches to the praise of thy majestic) be lively and lovely in thy sacred sight, my words pleasant and profitable, making an acceptable sound in thy sacred ears.

And (O Lord) let my true judging temples bee filled with the lively seeds of thy sacred word, like the chiefeft part of a sound and sollid pomegranate.

4 And let the neck and pillar that supports the same, bee straight and stedfast towards thee, like Davids stately tower, ever furnished with the armour and weapons of a holy warfare.

5 And (gracious Lord) let the breasts of my doctrine and spirituall perswasions bee ever one and the same, as true twins, producing ever one and the same effects, receiving their nourishment from the pure lilies of heavenly love, and unchangeable charitie.

6 And (O my sweetest Saviour) though I enjoy not at all times thy spirituall presence in like measure, yet when I feel it least, grant that I may have that assurance of thee, that thou hast not forsaken mee utterly, though for a time thou bee removed to the holy hills of heavenly frankincense, and myrrhie mountains of celestiaall sweetnesse, whence, at the day-break of thy coming in glory to thy generall judgement, I shall again receive thee to my greater gladnesse.

7 In the mean time I beseech thy divine majestie still to assure mee of thy constant good esteem of mee, and grant unto mee such perseverance in thy faith and fear, that I may ever keep clean the pure white robes of thy righteousness, which thou hast endowed me withall, that I may still appear (as now) altogether fair, without spot or wrinkle, in thy pure presence.

8 And (gracious Lord) I beseech thee bee often calling upon mee, by the lively motions of thy blessed Spirit, assisting thy sacred word, moving mee to leave the shadie Lebanon of this obscure life, and so spiritually to ascend towards the tops of faith and hope, that thence (from the dangerous dens of devouring lions, and destroying leopards of ravening lusts, and Satans baits) I may in some measure satisfie my self with looking towards the land of promise, and (though afar off) feed my inward eyes with the celestiall joyes of thy new Jerusalem; and (being enamoured with the desirable delights thereof) may with contentfull patience leasurably expect thy return unto me. In the mean time, wil I (by thy heavenly assistance) prepare my self with due attention, to attend the full period of thy divine dittie.

---

THE SECOND PART OF  
the fourth chapter.

---

10 **M**Y sister, spouse, how fair's thy love!

More pleasant to my spirit than wine!

Thy oyntment's odours from above,

11 Surpasse all spice. Those lips of thine

In sacred sweetnesse drop also,

As combs that honey floweth fro.

Milk flowes, and honey hath a hive

Beneath my spouses fluent tongue:

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine oyntments than all spices!

11 Thy lips, O my spouse, drop as the honey comb: honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon.



Thy perfum'd garments smell so vive  
As Lebanon, when all along  
Her flowry banks, in midst of May,  
The spring her mantle doth display.

12 A garden enclosed  
Is my sister, my spouse:  
A spring shut up, a  
fountain sealed.

12 My sister dear, my spotlesse spouse  
Is a fair garden, fenc'd about,  
A spring shut up, that overflowes,  
A sealed fountain, bursting out.

13 Thy plants are an  
orchard of pomegra-  
nates, with pleasant  
fruits, camphire, with  
spikenard.

13 The plants that in thy garden grow  
As pleasant pomegranates do show,  
With precious fruits, and spices sweet,  
As camphire, spikenard, calamus.

14 Spikenard and sa-  
ffron, calamus and ci-  
namon, with all trees  
of frankincense, myrrhe  
and aloes, with all the  
chief spices.

14 Saffron and cinamon (for meat)  
For uses odoriferous  
Incense, myrrhe, aloes, with the rest  
Of gums and spices excellentest.

15 A fountain of gar-  
dens, a well of living  
waters, and streams  
from Lebanon.

15 A fountain of the gardens, and  
A well of living waters, which  
From Lebanon ore-flows the land,  
Is my most lovely love (none such)

16 Awake, O north-  
winde, and comethou  
south, blew upon my  
garden, that the spices  
thereof may flow out:  
let my beloved come  
into his garden, and  
eat his pleasant fruits.

16 Awake ô north-winde, south-winde  
And make the spices forth to flow (blow)  
From my good garden: let my best  
Beloved Lord now come and see  
His garden, so divinely drest;  
Yea let him feast and feed (with me)  
Upon the pleasant fruits, which I  
Have gathered for his majestie.

THE SECOND SOLILOQUIE UPON THE  
second part of the fourth chapter.

10 **B**Ehold here ( most happy soul ) how thy blessed  
bride-groom yet proceedeth in pointing forth  
thy

so vive  
May,  
display.  
spouse  
es,  
en grow  
ow,  
s sweet  
us.  
meat)  
he rest  
t.  
and  
nd,  
ch)  
-winde  
(blow  
best  
e  
me)  
n I  
HE  
blessed  
forth  
thy

by divine praise, and (speaking to thy capacitie) affirmeth that he esteemeth more of thy zealous love then carnall men can do of wine, worldly wealth, or profane pleasures. But O how joyfull mayst thou be, when thou considerest how sweetly thou dost savour in the sacred smell of thy sweet Saviour, when he affirmeth that thy oyntments (the gifts and graces of the holy Ghost in thee) do far excell in sacred sweetnesse whatsoever mortall men can conceive of all the aromattick gums and pleasant spices of the world?

11 Thy lips, meaning thy secret soliloquies, thy zealous prayers, and chearfull prayes, are so accepted and esteemed of him, even as full and plentiful hony combs (comparing things earthly with heavenly) dropping forth plentifully into the hands of the hungry eater. Yea, mark further, how in his sacred song he sweetly saith, that milk and honey are as the rushing out of a living spring, issuing from under thy tongue: thereby understanding thy words of comfort, and edifying food of divine nourishment, to the other members of his mysticall body. Yea, the smell of thy garments, even thy outward conversation, proceeding from inward sinceritie, is so pleasing to him, and delectable unto his, as the fragrant smell of flowrie Lebanon, in the sweetest season of the yeare, to those that repair thither for pleasure or recreation.

12 Yea further, (going on in his liberall discourse of thy pleasant praise) he calleth thee an inclosed garden, husbanded by his heavenly hand, not common for ill company, but strongly fenced by his powerfull providence, to keep out Satan and all sinfull assaiants of his side; a precious spring shut up (as it were under lock and key) from men-mocking hypocrites, and profane persons; and a sealed fountain, whose lively waters (or rather waters of life) are not free for all to use, but only  
to

to those free denizens that are of the household of faith, elected burgesles of Jerusalem which is above: for the soul wherein Christ dwelleth (by his spirit) is fenced about with the strong walls of faith, and fortitude, and therein doth freshly run the well of Gods word, shut up from the worldly wise.

13. 14. 15 The plants of godly graces that spring and grow up in this good garden of God, watered with these precious springs, proceeding from his spirit, are compared to orchards of pomegranates, intermixt with all other pleasant fruits and precious spices, as camphyre, spikenard, calamus, frankincense, myrrhe, and aloes, with all other aromaticall odours; signifying unto thee, that all celestially sweetnesse, divine pleasures, and fruits of comfort, do (by grace) grow and spring forth of the sanctified soul, where the Son of God by his sacred spirit doth keep his residence. For with him is the well of life, and from his fulnesse do the Saints receive grace and glory: for he is the fountain of gardens, even the well of life, that watereth every particular garden of Gods church, dividing the abounding rivers of grace and truth into many branches, like the streams of Lebanon, which watered all the coasts of that countrey.

16 And the gracious gardens where these graces grow, are purged, cleansed, and kept from corruption by the blessed full breathings of the holy Ghost, which here the ravished spouse doth (in her extasie) invoke, under the names of the north and south windes, with cooling and refreshing breathes to cherish and bring forward the tender fruits of holy vertues, causing them to grow, prosper and bring forth fruit.

Now here (O my soul) mayst thou finde occasion to take a true triall of thy self, for if thou findest these alluring love-signes to passe between thee and thy sacred Saviour, if thou findest such a fruitfull garden of divine

graces



graces to be sprouting and springing forth in thee, such sealed fountains and secret wels still moistning and refreshing thee with the wholesome waters of heavenly comforts, not common to carnall christians, and hollow-hearted hypocrites, which yet thou canst open and impart to such as thy self; then mayst thou truly rejoyce, and hast good cause to be carefull to entertain that sweet association. But if thou findest in thy self a coldnesse, or unacquaintednesse with thy blessed bridegroom, then with grief and sorrow, tears and prayers, cry and knock at his mercies gate till hee let thee in, and so by his spirit of comfort associate himself unto thee. And now by prayer let us implore his sweet societie, by whose assistance we may make our particular application of these holy mysteries, till wee again obtaine the full assurance of our Lords love.

---

THE SECOND PRAYER UPON THE SECOND  
Soliloquie of the fourth chapter.

10 **O** Sacred Son of the everliving God, and my most sweet Saviour, how great a comfort is it unto me to hear those thy comfortable commendations of my filly self, which proceedeth from the abundance of thy tender love to me-wards? Wherefore (dearest L O R D) grant that my reciprocall love may so rebound and flie upwards towards thy majestie, that thou mayst still be pleased to accept the same in a more pleasing manner then worldly-men do wine, or other carnall comforts.

11 And let my zealous lips (O Lord) as thy heavenly honey combs, be still dropping forth the wholesome honey of thy perpetuall praise, and usefull comforts unto thine: And let (O Lord) those thy godly graces (wherewithall of thy meer mercy thou hast endued me) so bud and burst forth in my life and conversation, that  
they

(34)  
they may be so pleasing unto thy sacred majestie, as the smell of sweetest oynments and odoriferous spices to the outward sense of smelling; and my actions and exercises so clear and uncorrupted, that they may seeme and savour unto thy saints as goodly garments, perfumed with musk and most precious perfumes.

12 Hedge me about (O Lord) by thy powerfull providence, as a well-fenced garden, and so keep mee safe from the assaults of Satan, and his assistants. And, O blessed Jesu, let mee continually finde within me that sealed fountain of thy word and spirit, peculiar unto me, for the use of thine elect, though shut up from reprobates, and (yet) impenitent persons.

13. 14 And cause, O Lord, by the waterings of these close and comfortable springs, that the tender plants of true religion, and young grafts of godly vertues, may grow and prosper in mee, for the profit and pleasure of thine elect, as plentifull orchards of pomegranates, frankincense, aloes, and all other aromaticall spices, do or can yeeld pleasure or profit unto humane use.

15 And (O thou that art the living fountain of celestiall waters, that with the overflowing flouds of thy soul-fatning graces, waterest all the particular gardens of thine elect) cause also these plenteous streams of thy quickning comforts fully to flow upon every part of me, that thereby I may be fruitfull in good works, to thy glory, and thy peoples profit.

16 And cause also, O Lord, the north and south winds of the gentle breathings of thy blessed spirit often to breathe and blow upon these tender plants of graces, which thy heavenly hand hath set in my soul, that thereby they may bee purified and kept clean from the spiders of impurity, & cankerworms of corruption, and all other vicious vermine, ingendred in the close calms of pleasure and prosperity, that the herbs of grace, and plants

plants of piety, may so come forward and increase in  
the orchard of my heart, that they may bring forth the  
mellow fruits of thy chearfull praises, and pleasant spi-  
ces of edifying doctrines, to thy mysticall members, ac-  
cording to the measure of thy talents conferred upon  
me; that so thou mayst be well pleased (by thy comfort-  
able spirit) to reside and dwell with me, and on the same  
fruits (together with me) to feast and feed, as a most wor-  
thy and well-welcomed guest. In the mean time I will  
(with patience) expect the full-flowing tide of thy re-  
turning unto me, to visit the garden of thy graces in me,  
and (with me) there to feast upon thine own fruits.

## THE FIFTH CHAPTER and first part thereof.

**N**OW to my garden am I come, I Am come into my  
(According to thy call) garden, my sister, my  
My sister, bride, my spotlesse spouse, I have gathered  
my myrrhe, and spices all (spouse; my myrrhe with my  
gathered have, (my hearts delight) spice, I have eaten my  
My hony combs have I hony comb with my  
Together with my hony mixt, hony, I have drunk my  
Which taste deliciously : wine with my milk :  
eat, O friends, drink,  
yea, drink abundantly,  
O beloved,

My wholesome wine which cheers the  
That with my milk is mixt, (heart,  
broached have, and freely drink  
To thee, whose heart is fixt  
Upon my love: wherefore all ye  
That be my bidden guests,  
Eat, (O my friends) drink chearfully,  
And fill you with my feasts.



2 I sleep, but my heart  
waketh: it is the voice  
of my beloved that  
knocketh, saying, Open  
to me, my sister, my  
love, my dove, my un-  
defiled: for my head is  
filled with dew, and my  
locks with the drops  
of the night.

2 Ah frail and drowsie wretch, I hear  
My best beloved speak:  
But ah! (alas) a sluggish sleep  
Doth ore my senses creep.  
Now am I filled with his feasts,  
And with his dainties fed,  
But (ne'rtheless) my lumpish flesh  
Is drowsie, dull, and sad.

But yet my best beloved Lord,  
Go not so soon from me,  
Though flesh be frail, my heart & soul  
Awake to watch with thee;  
The spirit is prompt, the inner man  
(The wiser virgin) wakes;  
The voice of my belov'd I know  
That knocketh at my gates:

Now open unto me, my love,  
My dove, my sister deare,  
My perfect one (though imperfect)  
To me thou dost appeare:  
Behold how I have sought for thee  
Through troubles manifold,  
My head is wet with dewes, my locks  
Are washt with vapours cold.

3 I have put off my  
coat, how shall I put  
it on? I have washed  
my feet, how shall I  
defile them?

3 A drowsie slumb'ring sloath me  
From coming unto thee, (keep  
My soul doth long for thee (my love)  
But frail mortalitie  
Me wraps in fleshly fantasies,  
And draws me down again,  
I cannot come so soon to thee  
(My love) as I would fain.

Alas, alas, forgetting (Lord)  
 With girded loyns to wait,  
 And watch for thee continually,  
 For thee to ope my gate:  
 When thou shouldst call, I have (alas)  
 And woe is me therefore,  
 Put off my clothes, put out my lamp,  
 I cannot finde the doore:

My corps uncloth'd, I naked am,  
 I cannot see (I say)  
 To put my robes on me aright,  
 Nor finde to thee the way:  
 In darknesse lo (O Lord) I lie,  
 The blocks of errours be  
 Amid my walkings spread so thick,  
 I cannot get to thee:

Yea, I have washt my fleshly feet,  
 To sleep in sloathfull ease;  
 Shall I again these feet defile,  
 To walk through woods and trees  
 Of errours grosse, and fancies dark?  
 Alas, I fear to fall,  
 Ere I can catch thy heavenly hand,  
 And surely so I shall,  
 Unless thou help me (holy One).

4 Lo, my beloved then,  
 The paragon of all my praise,  
 The gem and joy of men,  
 Thrust through the wall his heavenly  
 To ope my darknesse doore, (hand,  
 At touch whereof my fancies fly,  
 I start upon the floore;

My yearning bowels make a noise,  
 My panting heart is pierc'd,

4 My beloved put in  
 his hand by the hole  
 of the doore, and my  
 bowels were moved  
 for him.

For grief that I securely slept,  
Whilest for my soul he searcht.

5 I rose up to open  
to my beloved, and my  
hands dropped with  
myrrhe, and my fingers  
with sweet smelling  
myrrhe, upon the han-  
dles of the lock,

5 Then up I start (as in a maze)  
To ope my doore, and lo,  
My hands do drop refreshing myrrhe  
Which ore my fingers flow;

Ev'n pure and holy myrrhe from me  
Upon the doore bar drops,  
Anointing so the sprents and springs,  
Till op'neth all the locks  
Of my inclosed carnall heart,  
That did securely sleep.

6 I opened to my be-  
loved, but my beloved  
had withdrawn him-  
self, and was gone: my  
soul failed when he  
spake: I sought him but  
I could not finde him;  
I called him, but he  
gave me no answer.

6 But op'ned, lo, alas for wo,  
He whom my soul doth seek  
Away is gone, or hid him hath,  
My faith can not him finde;  
Ah, ah, withdraw thee not (my deare)  
True comfort of my minde:  
Oh leave me not! but if thou needs  
Wilt leave me, give me leave  
To leave my self, to follow thee,  
In whom (by love) I live.

---

THE FIRST SOLILOQUIE UPON THE  
first part of the fifth chapter.

---

7 **O** Happy soul, now enjoy the fulnesse of thy  
much desired comforts, thy Saviour (by his sacred  
spirit) in the garden of his graces in thee, and holy har-  
bour of thy purified heart, doth (as it were) banquet  
and repose at pleasure with thee, so plentifully spreading  
abroad his overflowing graces in and upon thee, that he  
invokes the heavenly powers to rejoyce at thy conver-  
sion, and growth in grace. The participation whereof is  
expressed by odours and spices, hony and the hony  
combs



omb, milk and wine, which amongst earthly things are excellent, in sweetnesse, and chearfulnesse.

2 But alas, what a sudden change? how soon art thou lulled asleep in security in the midst of this thy spirituall prosperity? And yet thy comforts are not quite extinguisht, whilest thy heart waketh, yea whilest thou yet hearest and knowest the reviving voice of thy spirituall spouse, and canst mark his comfortable callings; shewing his constant care again in spirit to conjoyn with thee, his patient waiting for thee, even in the drowsie night of thy dull security, expressed by his dewy locks, filled with the drops of the dawning.

3 But how much blame-worthy art thou (O sluggish soul) in these thy carnall excuses? expressing the dulnesse of thy fleshly nature, too much desire of slothfull ease, and a too too great declining to carnall security? expressed by putting off thy clothes, and washing thy feet, as those do that betake themselves to rest, and repose at pleasure.

4 Neverthelesse, how much cause of comfort hast thou, when thou considerest the constant affection of thy spirituall spouse, who will not leave thee in this lethargie, but persists even (as it were) in assaulting and besieging the fortresse of thy affections, till he get entre, open the doore of thy slumbering senses, shut back the doore bar of thy hardened heart with the finger of his fervent favour, and then enflame thy affections with his spirituall presence?

5 Being thus enflamed, lo, how thy heart beginneth again to be zealously affectionate unto him, being revived, and again rouzed up by his effectuall wooing, and earnest soliciting of the same to accept his sacred society; so that now thou canst arise up out of the slothfull bed of thy carelesse security, to open the doore of thy heart, to let in the lovely pledge of his precious spirit therinto?

6 But alas, what sudden alteration again feelest thou, when thy blessed bridegroom is again gone from thee, seeming as it were to mock or make a scorn of thee? Thou lately madest excuses when (in love) he desired to shew himself unto thee; and now when (by his divine allurements) thou wast brought to a fervent desire to enjoy his sacred society, thou canst not finde the pledges of his presence; thou seekst him, but findest him not, callest, but he answereth not to thy comfort; and yet mayst thou justly rejoyce in this, (because himself hath so said) They that seek, shall finde. But, O how much better had it been for thee, to have kept him carefully when thou hadst him, then by sloath and carelesnes to fall into the slumber of security, and so again to lose him, and after (as now) seek him with sorrow, and very likely be subject to such ill useage, as heretofore thou hadst in the like case? But let us now (by prayer) seek to settle these former conflicts of joy and sorrow, to our future use.

THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the fifth chapter.

**I** O My most lovesome Lord, and dearest Spirituall spouse, most humbly I beseech thy holy Majesty often, yea (if it were possible) ever thus to feast & repose with me by the presence of thy spirit, in the garden of thy own free-given graces in me. Lord so prune and prepare my heart by the lively operation of the same spirit, (that good Gardiner) that it may be a fit and pleasant place for thee to feast and banquet in with me, upon the desirable delicacies of thy own divine delights; that thy saints on earth, and ministring spirits in heaven, may have occasion to congratulate our just joyes. Which society of thine (O sweetest Saviour) let ever be more savory to my soul, then the hony comb to my mouth, more delectable to my heart, then wine or worldly comforts to my

alte or stomack; and my society (therewith sweetned)  
more inwardly odoriferous, and spiritually pleasant, to  
those members of thy mysticall body, with whom I shall  
converse, then the smells of roses, musk, civet, or any o-  
ther aromaticall odours to the outward senses of those  
that most delight in such smells.  
2 And in the mean time, (O Lord) whilst I enjoy such  
celestiall sweetnesse, and incomparable comforts by the  
presence of thy spirit, grant (I beseech thee) that I be not  
through fleshes frailty and luke-warmnesse of my love  
into thee, lulled into the drowsie sleep of security; which  
if I chance to fall into, grant (Lord) that thou mayst  
in due time awake me, that I sleep not to death: yea, grant  
mercifull Lord, that though I sometimes thus seem to  
umber, that yet my heart may still awake, and my better  
part may ever attend thy divine pleasure, & sacred service.  
3. 4. 5 Nevertheless (O Lord) if such a drowsinesse do  
overtake me, (as all thine are at sometimes subject unto  
through fleshes frailty) yet leave me not long so; but lay  
thy heavenly hands upon the dull doore-bars of  
my hard and leaden heart, and by thy spirituall presence  
warm my frozen affections, as that although I have  
cast off my clothes, and (as it were) washed the feet of  
my frailty, resolved to rest and repose my self in drowsie  
ease, and sloathfull security, that yet thou leave me not  
long so, but work upon me by thy word and spirit, till  
thereby moved) I be contented to cast off all difficulties;  
and so arising thence, open the doores of my devotion,  
(which prepare the passage to my heart) that thou (my  
spirituall spouse, great King of glory) mayst thereby en-  
ter into the guest-chamber of my humbled heart, unto  
thence consecrate, there to remain with me, and divinely  
delight my inner man with thy sweetest society.  
6 And although (O Lord) when (by thy own solici-  
tation) I have opened unto thee, and do presently expect  
thy



thy presence, thou dost again absent (or so seem) thy self  
from me, thereby to move mee more diligently and care-  
fully to seek for thee, and more constantly to keep thee  
when again I have laid hold on thee, yet grant (gracious  
Lord) that with a reciprocall love (in such sort as my  
frailties can attain unto) I may seek thee diligently, and  
earnestly enquire for thee of those that can truly inform  
me of thy sacred self, till by such means I finde thy true  
tract, or thou be pleased again to show thy self unto me.  
And now, sweet Saviour, in this my heaviness assist me  
further (missing thy delightful presence) to sing forth my  
sorrowful search of thee, with hearty love and holy zeal.

---

THE SECOND PART OF THE  
fifth chapter.

7 The watchmen that  
went about the citie,  
found me, they smote  
me, they wounded me;  
the keepers of the wals  
took away my vail  
from me.

7 **T**He watch-men that do go about  
The city, finding me,  
Did beat and wound me; yea, and the  
That walkt with watchfull eye  
About the wals, rent off my vail,  
The more me to disgrace,  
And make me seem more basely vile  
In this my carefull case.

8 I charge you, O  
daughters of Jerusalem,  
if ye finde my beloved,  
that ye tell him, that  
I am sick of love.

8 O daughters of Jerusalem,  
I charge you if ye finde  
My best beloved, that ye let  
Him know my constant minde,  
Tell him that I am sick of love.  
But thus they answer (lo)

9 What is thy be-  
loved more then another  
beloved, thou fairest  
among women? what  
is thy beloved more  
then another beloved,  
that thou dost so  
charge us?

9 What is thy best belov'd, that thou  
Him lov'st and seekest so?

What is he more then others, or  
Wherein excelleth he

Another

another lover, that thou dost  
 Is charge so carefully  
 10 Concerning him? Ah simple souls,  
 My best beloved is  
 Accomplished with vertues, and  
 Compleat with beauties blisse.

10 My beloved is  
 white and ruddy, the  
 chiefeft among ten  
 thousand.

His white and ruddy, rarely fair,  
 For grace and qualitie  
 Amongst ten thousand choicest peers  
 His like thou shalt not see.

11 His head is as the finest gold,  
 His curled locks and clean  
 Are bushie, and as raven black.

11 His head is as the  
 most fine gold, his locks  
 are bushy, and black as  
 a raven.

12 His starry streaming cyne  
 Are like unto the dainti'ft doves,  
 By river-sides that shrowd,

12 His eyes are as the  
 eyes of doves by the  
 rivers of waters, wash-  
 ed with milk, and  
 fitly set.

Which, washt in milkie streams, sit  
 And comfortably crowd. (round

13 As beds of spices are his cheeks,  
 Or comely knots of flower's,  
 His lips like lilies, dropping myrrhe,  
 Springs dew, or summers flower's.

13 His cheeks are as  
 a bed of spices, as  
 sweet flowers: his lips  
 like lilies, dropping  
 sweet smelling myrrhe.

14 His hands like rings of gold, beset  
 With beryls (of the best):  
 His belly ivory like, ore laid  
 With choicest sapphires, drest  
 15 With curious skil. His legs are like  
 Pillars of marble pure,  
 In sockets set of glitt'ring gold:  
 His countenance (demure)

14 His hands are as  
 gold-rings set with the  
 beryl: his belly is  
 as bright ivory over-  
 laid with sapphires.

Doth look as lovely Lebanon,  
 And cedars (that excell).

15 His legs are as pil-  
 lars of marble, set upon  
 sockets of fine gold: his  
 countenance is as Le-  
 banon, excellent as the  
 cedars.

16 His mouth is most  
sweet, yea, he is alto-  
gether lovely. This is  
my beloved, and this  
is my friend, O daugh-  
ters of Jerusalem.

16 His mouth more sweet then sweet  
With words composed well; (thin  
He's altogether lovely. This  
Is my belov'd whom I  
(O daughters of Jerusalem)  
Do seek so carefully.

THE SECOND SOLILOQUIE UPON THE  
second part of the fifth chapter.

7 NOW O my disconsolate soul, dost thou finde, a  
(to thy grief) taste the bitter fruits of thy sloath  
full securitie? When thy spirituall spouse knocked at  
doore, by his spirit, and called in thy ears, by his word  
thou madest light of it, yea thou framedst excuses and  
pretences to avoid him. But now, having lost his pre-  
cious presence, thou art much grieved thereat, and  
art enforced to seek him, though even in the dark night  
of thy drowsie securitie. And further (for a punishment  
unto thee) thou art fallen into the rough hands of  
suspicious witchmen, who (in stead of directing thee  
him) do further afflict thee, depriving thee of thy way  
to make thee detestable, and seem other then inde-  
thou art, perhaps, because thy sincere seeking of him  
reprehendeth their sloath, and want of due care in  
sacred service. Lo, therefore art thou not as once  
directed, seeking desperately for him, without whom  
thou canst not subsist, neither knowest where to finde

8 So that now thou chargest the daughters of Jeru-  
salem, the outward members of his mysticall body, that  
they should take notice of thy love-sick passions, and  
intercede for thee to his sacred majestie.

9 But thou seest what comfort thence cometh unto  
thee, for (alas) they seem not only not to know where  
finde him, but to bee even ignorant of him; they can  
neither



sweete neither conceive thy joyes, in enjoying him, nor consider the sorrows thou sustaineſt in seeking for him, when he absenteth himself from thy sight.

10.11.12.13.14.15.16 But yet thou mayest be comforted in this, that thy affections are quick and lively towards him, when thou makeſt ſuch affectionate descriptions of his peerlesſe parts. And although these thy passions seeme to be much mixed with fraile fantasies, and interlaced with carnall seeming comparisons; yet in these art thou excusable, seeing thou wantest both words and means whereby to expresse him, as of himself he is. And therefore in this thy ravishment thou must but compare his outward parts to the most excellent things on earth that come within the compasse of humane knowledge, or can be uttered in intelligible phrases. Wherefore let us now pray for a right use of these present passages.

THE SECOND PRAYER UPON THE SECOND  
Soliloquie of the fifth Chapter.

O Almighty Majestie, bright mirrour of mercie, and pureſt patern of holy wisedome, grant (I beseech thee) that these my discomforts in this my howſie deſertion, and wofull miſſing of thy spirituall presence, may not move me to a coldnesſe or lukewarmnesſe in thy love, but may rather ſerve as spurres and prickning motives to make me the more carefull to seek thee, when I feel or ſuſpect to feel the wofull want of thy spirituall preſence, and more firmly to hold thee, when I (by faith) I have found, and laid hold on thee.

And although for my diligent enquire for thee, and ſerch ſearch after thee, I be afflicted or diſgraced of the perverse paſtors, or worldly watchmen; yet grant (Lord) that I be not thereby diſcouraged to proceede in ſerchely ſeeking for thee: Yea, make me rather more

D

carefull

carefull to seek thee out sedulously (in strength and verity)  
enquiring of inferiours as superiours do not satisfie my  
expectation, and necessarie therein further great un-

9. I. 2. 1. 2. 1. 3. 1. 4. And further grane unto me  
gracious Lord such a zealous love to thy almighty Ma-  
jestic; that although I cannot describe thee as thou art  
yet I may be ever musing and meditating upon thy per-  
fections both humane and heavenly: and like a true lo-  
ver may ever be divinely delighted with the serious con-  
sideration of thy celestiall beautie; which, although I  
cannot expresse as it is, yet may I point at it by com-  
parisons, though faint and low.

15. 1. 6. And grane also, gracious Lord, that I never be  
ashamed to give reason high my faith; nor to expresse  
my sincere love and highest hope of thy superexcellen-  
Majestic unto any that shall offer the occasion of dis-  
course of that kinde: that so I may daily endeavour to  
induce others also to the like love of thee: And now (be-  
thy sweet selfe the blessed will) I proceed to sing forth some  
part of the over-flowing raptures of our lasting love.

## THE SIXTH CHAPTER

### THE SIXTH CHAPTER

1. W. Hither is thy most fair and  
beloved gone?  
2. Thou most fair amongst  
the sex of womenkinde,  
3. Where is thy best beloved, the  
Dove, that dwelleth in the  
cleft of the rock?  
4. Whither go he declined;  
5. May go and seek for him with thee?

1. My beloved is  
gone down into his  
garden to the beds of  
spices to feed in the  
lilies.  
2. He is to his garden gone  
Amongst the spice beds,  
To gather lilies, lo, amongst  
the fragrant flowrs he feeds.  
3. Our I am his, and he is mine,  
Our loves are like, and both divine.

4 Thou art beautiful (my love)  
as stately Firza, and  
Thou art comely like Jerusalem,  
That beautifies the land)  
and as an armie that doth bear  
banners display'd, thou art full of fear.

5 Decline thy piercing eyes  
from mine aspects: for they

6.7 Have overcome me. All thy parts  
Exceed compares. Nor may  
the queens and concubines that are  
of greatest gifts with thee compare.

9 Thou art the A per se  
All that are or were,  
Thou art still the same, but one alone;  
Undeified fair

All alone, the only one  
Her that bote her, like her's none:  
The daughters daintiest  
When they her law, her vict:  
The stately queens and concubines  
As the sun have express

10 As who is like thandoth, appear  
Thou art shining bright & clear;  
Yes as the full face of moon,  
As the summer sun,  
With ensignes flying, banners spread,  
Nor fearing blows, nor bloud to shed,  
With ensignes flying, banners spread,  
Nor fearing blows, nor bloud to shed?

And if the vines were flourish't yet,  
Or if the garden went  
View the valleys fruits,  
And if the vines were flourish't yet,  
if the pomegranates

4 Thou art beautiful  
full, O my love, as  
Tirzah, comely as Je-  
rusalem, terrible as  
an army with banners,

5 Turn away thine  
eyes from me, for they  
have overcome me:  
thy hair is as a flock of

5 Turn away thine  
eyes from me, for they  
have overcome me:  
thy hair is as a flock of  
goats that appear from  
Gilead, whereof every one

6 Thy teeth are as a  
flock of sheep which  
go up from the wash-  
ing, whereof every one  
searcheth twins, and there  
is not one barren among  
them.

7 As a piece of  
pomegranate are thy  
temples within thy  
locks, virginus without num-

8 There are three-  
score queens, and four-  
score concubines, and  
virgins without num-

9 My dove, my un-  
desired is but one, she  
is the only one of her  
mother, she is the  
choice one of her that  
bare her: the daughters  
saw her, and blessed her, that  
yea the nations and the  
concubines, and they  
praised her, clear as the sun,

10 As who is like thandoth,  
looketh forth as the  
morning, fair as the  
moon, clear as the sun,  
terrible as an army  
with banners.

11 I went down into  
the garden of nuts to  
see the fruits of the  
valley, and to see whe-  
ther the vine flourish-  
ed, and the pomegra-  
nates budded.



11 Or ever I was a-  
ware, my soul made me  
like the chariots of  
Ammi-nadib.

13 Return, return, O  
Shulamite, return, re-  
turn, that we may look  
upon thee: what wilt  
ye see in the Shula-  
mite? as it were the  
company of two  
armies.

12 Were budded. But no faults I saw  
So swift love's chariots did me draw.

13 Return, O Shulamite,  
Return, return, that we  
May look upon thy beauty bright.  
In her what shall ye see?  
As angel-armies exquisite,  
So shall ye see this Shulamite

### THE SOLILOQUIE UPON THE sixth Chapter.

1. 2. **O**H my now revived soul, thy case is come to be  
more comfortable then of late, being now dis-  
cerned by thy fellow-members of the mysticall body of  
thy blessed bridegroom; to be (indeed) the spouse of his  
pleasure, beautified with his divine graces, in that thou  
now proclaime thy praise, entituling thee the fairest a-  
mong women. And now the drowsie slumbers of the  
dull securitie removing, and thy knowledge clearing, by  
the illumination of the rayes of righteousness against  
glancing upon thee, thou both knowest where thy  
spouse is, and canst direct others where to finde him.  
For now thou perceivest him to be in the well-laboured  
garden of his own elect, the fruitfull orchard of his cho-  
sen church, to gather the fair flowers, usefull fruits, and  
savoury spices of their graces, gifts, and good works.

3 And now (happy soul) in the assurance of thy union  
with him, thou canst make thy boast that thou art his  
and he thine: for he hath given himself for thee, and be-  
stowed him wholly with his gifts and graces upon thee.

4 But (O happy soul) how largely are thy comforts  
increased, when thy imperiall spouse doth so sweetly  
sing of thy perfections, expressing his fervent affection  
to thee-ward, by such homely comparisons as thou  
may

mayst easily conceive, and well comprehend; for if his mightie Majestie should apply his speech to heavenly things, thou couldest not conceive them.

5 Lo, for stateliness he compares thee to Tirza, for comeliness to Jerusalem, for awfulness to an army with displayed banners.

6.7.8.9.10 And as an earnest lover (overcome with the beauty of his best beloved) desires thee (as in a transcendent furie) to turn away thy darting eyes, the piercing rayes whereof he cannot resist. The consideration whereof may justly move thee to an ardent and reciprocal love to his heavenly Majestie, and that thou shouldst not lightly esteem of such rare ravishments, wherein he is pleased to commend thee above all creatures, reiterating thy praises by most sweet phrases, and pithie comparisons.

11 But what may his Majesties meaning be, when he saith, that he went down into the garden, amongst the fruitfull beds of pleasant spices, to gather lilies, and fragrant flowers? but even to expresse his joyfull returning unto thee after his former removeall, occasioned by thy self, in thy secure and slothfull slumbers, now with pleasure to taste the delightfull fruits of thy true penitance, and new kindled zeal, sprung from the loathsomenesse of thy passed sloath and late securitie.

12 Where graciously he confesseth (to thy great comfort) that although thou hadst formerly offended his Majestie thereby; yet upon thy now true and unfeigned returning unto him, his holy anger was quite quenched, so that his goodnesse espied no faults, in slipping swiftly by the sight of thy passed sins, drawn by in the chearfull chariot of his constant love, which covereth and overshadoweth the many multitudes of thy neglects and transgressions. But how delightfull melodie shalt thou hear, when his Majestie so kindly calleth thee

confidently to return unto him, either when in  
ing thou dost misse his Majestie, slipping by him  
it were) before thou be aware, or otherwaies to put  
an minde of thy former faultinesse, that thou mayst  
terwards be loath to offend in the like: For with him  
mercy, that he may be feared.

13 And here mayft thou alfo (to thy comfort) con-  
sider his loving care to give thee content, when he con-  
sidereth thy mercie, that he may be satisfied.

And now may it interest us to the holy angels of the highest God appeared in the likeness of awful armies, to the patriarch Jacob, in his divination; glorifying how magnificent thou appearest in the presence of his almighty Majesty. And now let us devoutly pray for the secure settling of these supernatural conceptions.

the presence of his almighty Majesty. And now  
us devoutly pray for the secure setting of these papers.

THE PRAYER UPON THE SOLILOQUIE  
of the sixth chapter.

1. **T**HE My ever blessed and most beautifull bridegroom, now happy am I to be again awaked out of the heayie slumbers of my spirituall drowfiness, and to be acknowledged by others of thy mystick members to be thy especiall spouse? Oh how pleasing unto me, that thou (my sweetest Saviour) hast been pleased to pardon my former faults, and lovingly passe by my passed neglects? Yea, and to make me (some measure) a happy instrument to enlighten others also by the same, with the true knowledge thy immense Majestic, and aright to direct them where to finde thee.

3 O ever-blessed Saviour, continue still (I beseech thee) these thy sweet comforts unto my silly soul; forrowfull, for her former faultinesse, and careless security.



takest such high esteem of me, as by thy loving com-  
 arisons thou hast expressed; I may be thereby moved to  
 carefull and constant, wanchy over my life and acti-  
 ons, least (by my negligence) I should again unluckily  
 lose thee, my lives life, and lasting joy again unluckily  
 6. 7. 8. 9. And seeing (gracious Lord) that thou so  
 much delightest in me, whilst I keep my wedding gar-  
 ment of thy righteousness clean and unpolluted, let sin  
 which is the only filth that defileth the soul be ever  
 contemptible in mine eyes; and grant (good Lord) that  
 I never daigne again to subject myself to Satans slavery,  
 to his servitude, nor to allow my self to Satans slavery,  
 10. And seeing it pleaseth thy almighty Majestie to ac-  
 count me as a glorious queen, and highly honour me, in  
 whom thou hast been pleased to spend the glorious  
 ments of thy lasting love, and to deck the glorious  
 jewels of thy life-guiding to glory, the rich and  
 precious (most loving Lord) of thy grace, let me never  
 be entangled in the snare of carnall pleasures, flattery, cal-  
 lousness, unconsionable profits, or ambitious desires, by  
 whereby I might appear polluted in thy presence, pre-  
 sence, or again be deprived of thy sweetest society, pre-  
 11. And seeing (dearest Saviour) that thou hast been  
 pleased to passe by my former offences, and again to let  
 taste the superexcellent sweetness of thy sacred  
 love; grant also (I beseech thee) ever hereafter such di-  
 rection of thy spirit and measure of thy grace, as  
 may be sufficient to keep me firm in faith, lively  
 hope, and zealous in love towards thy almighty  
 Majestie, and active in good works to thy glory;  
 all members yet militant in the warfare of this  
 world. 12. And grant also (gracious Lord) that when thou  
 comest to view the garden of thy graces in me, thou  
 wilt be pleased to spy no faults, but only  
 roses by the odours of my virtues, and by the

by the swift motions of thy lasting loves delightfome  
chariot, whose restlesse wheelles do roundly run from  
verlasting to everlasting, overspread with the precious  
carpets of thy rich-wrought mercies.

13 And when, sweet Saviour, either by the private  
impulsings of thy spirit, or publick messages of thy  
word, thou shalt be pleased to call me (having lost or lost  
thee) to return unto thee : then (O Lord) be pleased to  
speak peace unto me, as thine own wandring sheep, that  
(except thou do divinely draw me, or carry me on the  
shoulders of thy power) of my self cannot return unto  
thee. But cease not, Lord, to call me comfortably, as  
thy far-sought Shulamite ; whose joyfull meetings with  
thy Majestie let be (Lord) by Mahanaim, the comfort-  
able encampings of men and angels, heaven and earth.  
God and his saints, in glorie. But now (with thy  
aid assistance) I will yet further proceed in our love  
delightfome labours.

## THE SEVENTH CHAPTER.

**H**ow beautifull  
Are thy feet with  
shoes, O princes  
daughter ! the joynts  
of thy thighs are like  
jewels, the work of  
the hands of a cunning  
workman,

**O** Princes daughter (dear)  
How beautifull appear  
Thy goings, as thou art shod  
Prepared to disperse  
Through all the Universe  
Peace, from the Lord thy God !

Thy joynts like jewels are  
Foyld by a workman rare.

2 Thy navel is like  
a round goblet, which  
wanteth not liquor:  
thy belly is like an  
heap of wheat, set a-

2 Thy navel, nourishing,  
Is like a goblet round,  
Where liquor still is found :  
Thy belly (that doth bring

right from  
a from  
precious  
ne priva  
es of the  
ost or lo  
pleased  
heep, the  
e on the  
urn un  
rtably,  
ings wi  
comfort  
nd earth  
th thy  
our lov

orth off-springs year by year  
into thy Sovereigne dear)  
as a heap of wheat,  
with lilies set about.

3 Thy breasts (still dropping out  
heavenly nectar sweet)

3 Thy two breasts  
are like two young  
roes that are twins.

appear like two young roes,  
twins that seemly shows.

4 Thy neck is as a tower  
of purest ivory:  
and thy fair shining eyes  
Of a piercing power)

4 Thy neck is as a  
tower of ivory, thine  
eyes like the fish-pools  
in Heshbon, by the  
gate of Bath-rabbim:  
thy nose is as the  
tower of Lebanon,  
which looketh to-  
ward Damascus.

as the fish-pools show  
that in fair Heshbon flow,  
by the gate of Bath-rabbim:  
like the tower of Lebanon,  
Damascus looking on,  
Thy nose is straight and trim.

5 Thy stately head also  
doth like Carmel show,  
The bush of thy brave hair  
like princely purple is,  
Where thou'rt, the king of blisse  
Delighteth to be there.

5 Thine head upon  
thee is like Carmel,  
and the hair of thine  
head like purple, the  
king is held in the  
galleries.

6 How fair and pleasant art  
Thou in delights? each part  
Of thee (my love) excels.

6 How fair and how  
pleasant art thou, O  
love, for delight:!

7 Thy stature (straight and tall)  
Into the palme-tree shall  
Compare (as paralels)

7 This thy stature is  
like to a palm-tree,  
and thy breasts to clus-  
ters of grapes.

And thy fair breasts we will  
Compare to clusters full



8 I said, I will go up  
to the palm-tree, I will  
take hold of the  
boughs thereof: now  
also I desire that I  
be with the clusters of wine,  
that I may see the smell  
of thy nose like apples:  
also thy breasts shall  
be as the clusters of  
the vine, and the smell  
of thy nose like apples.

8 Of goodly grapes. As I  
Have said before, so now

(According to my vow)  
The palm-tree presently

I will repair unto,  
(According to my vow)

And desire and prize it so

As present times require:

Thy breasts shall also be

Like clustered vines (to me)

That do the presse desire;

Like apples rip ned well

Thy favoury breath shall smell.

9 And the roof of  
thy mouth like the  
best wine, for my be-  
loved, that goeth down  
sweetly, reaching the  
lips of those that are  
about to speak.

9 Thy pleasant speeches shall

(Like strong and mellow wine

That makes the face to shine)

Give good content to all,

Which makes the ancient speak,

Awakening those that sleep

In heavynesse and grief.

10 I am my beloved's,  
and his desire is to-  
wards me.

10 My best beloved me

Doth firmly love, even he

My Lord, and lifes relief.

11 I am my beloved's,  
and his desire is to-  
wards me.

11 Come, my beloved,  
let us go forth into the  
fields: let us lodge in  
the villages.

Doth firmly love, even he

11 My best beloved, let

Us to the fields us get,

Us to repose (in peace)

With homely fare, sweet rest,

In arbours neatly drest,

Our comforts to increase.

12 Come, my beloved,  
let us go forth into the  
fields: let us lodge in  
the villages.

12 Let us get up early  
to the vineyards, let us  
see if the vine flourish,  
whether the tender  
grapes appear, and the  
pomegranates bud:  
then will I give thee my loves.

12 Thence to the vineyards we

Will rise, and go early

To see, and to perceive

If yet the vines and grapes

bud, or show their shapcs,  
the pomegranates have,  
the pomegranates have  
ut out their tender buds,  
mongst the groves and woods:  
here, I my love to thee

3. Will give. The mandrakes smell,  
and all things that excell,  
to welcome thee and me,

13 The mandrakes  
give a smell and at our  
gates are all manner of  
pleasant fruits, new  
and old, which I have  
laid up for thee, O my  
beloved.

from sundry places sought  
into our gates be brought,  
and up are lad in store,  
me (my love) for thee,  
thee to refresh with me:  
h, haste to come therefore.

~~THE SOLILOQUE UPON THE~~  
THE 30 seventh chapter UPON THE

**O**H now highly happy soul, in certainly knowing  
thyself to be in the right way that leadeth to thy  
all felicity. Lo how thy ever blessed Bridegroom doth  
his divine praises particularize every part of thee: he  
commendeth the straightness of thy goings, in the nar-  
row path of piety, that leadeth unto life; in the nar-  
Thy feet (signifying thy active endeavours) shod  
with the preparation of the gospel of peace, do shew  
ance to his pleasure, and thy joy's shine in his sight as  
jewels of great value, and thy joy's shine in his sight as  
2. Thy naval is like a goblet of good liquor; thy belly,  
signifying the fruitfull increase of thy diligent doctines,  
like a heap of wheat, beset about with the pure lilies,  
of his divine love. 3. 4. 5. 6. 7. 8. 9. And thy breasts, signifying the  
heavenly gifts and graces whereby the milk of his be-

holy word floweth from thee to thy inferiours, he comfortably compareth to two young roes, that are twins, both alike in love: And so every part of thee made participant of his pleasant praise.

10. 11 This exceeding great commendation of thee made by thy heavenly spouse, may well enforce thee burst forth in a publick protestation of thy blessed state as being assured that thou art his, and that his divine fire & fervent affection is unchangeably fixt upon thee. Which also (to thy singular comfort) encourageth thee to invite thy sacred Saviour to go forth with thee into the sweet fields of his stil-fresh and green-growing favour there more clearly (separate from the society of sinners) to partake his soul-pleasing presence, like those that cloyed with the unquietnesse of the city, do gladly go into the countrey, to refresh them with the desireable conversation of some dear friend. Oh, how comfortable now is thy estate, in comparison of the time but lately past, when he knocked at the doore of thy heart, and thou wast loath to arise out of the soft bed of thy sloathfull security to let him in.

12. 13 But now thou dost (as it were) provoke him to go abroad with thee, by the pouring out of his spirit more plentifully upon thee, to prune and dresse his vines and pomegranates. Whereby is signified the fit manuring of his holy husbandry, and fruitfull orchards of his chosen plants; promising there to give thy pure love to thy chaste Lord, and alluring him with the sweet smell of the fair flowers and fragrant odours of his own free-given graces, which unto his majesty yeeld a sweet savour as he repositeth himself in the gracious gardens of his militant members; whose acceptable fruits are reserved ever for his own uses. Wherefore let us now (by prayer) seek his seal of assurance, to the full confirming of these our right conceived comforts.



THE PRAYER UPON THE SOLILOQUIE  
of the seventh chapter.

**O** Joy of all joyes, and comfort of all comforts, I humbly beseech thy sacred majestie never henceforth to deprive mee of thy spirituall presence, nor ever suffer me to bee altogether destitute of these lively comforts, wherewith I shall never be cloyed.

Let my feet (O Lord) that is to say, my diligent endeavours bee ever shod with the preparation of the gospel of peace, according to my calling, and talents unto thee committed.

2 And grant (gracious Lord) that I may be ever careful (according to my ability) to enlarge thy glory, and procure the good of thine; and that I may at all times walk so warily, as I may ever bee by thee accounted worthy of thy life-preserving presence, and of such comfortable commendations as thou art here pleased (forth of the fulnesse of thy affection) to make of me.

3.4.5.6.7.8.9 For, O what a grace is it unto mee, or rather great felicitie, not only to be praised, but even in a manner) admired of the king of glory, in all my particular parts?

10.11.12 And (O sweetest Saviour) let me ever finde (I beseech thee) the true testimonie of thy precious spirit, justifying with my spirit, teaching mee to cry Abba, Father, and assuring mee of my spirituall conjunction with thee, and thy immoveable affections towards mee; that thereby I may bee emboldned even to incite and stir thee up, to go forth with mee into the villages and private places of thy holy husbandrie, to prepare and refresh the tender grafts of the godly, and to prune and under-prop the loaden vines of thy little ones.

13 And grant (gracious Lord) that even in private as well as publick, I may ever preserve my sincere love and purity and unspotted towards thy divine majesty.

And let, O Lord, the flowers and fruits of thy grace  
in others also of thy elect, yeeld a sweeter savour unto my  
soul, and bring forth both in them and me the still ripe  
fruits o' thy perpetuall praise. And now assist mee (in  
these my mysticall meditations) further to perfect thy  
praise, in the secure settling of my salvation in thee.

## THE EIGHTH CHAPTER,

and first part thereof.

1 O That thou wert  
as my brother  
that sucked the breasts  
of my mother; when  
I should finde thee  
without, I would kisse  
thee, yet I should not  
be despised.

1 O My beloved best, that thou  
wert as my brother born, as he  
Which suckt my mothers  
breasts, that I  
Might live in lasting love with thee;  
Then should I not despised be.

2 I would lead thee,  
and bring thee into my  
mothers house, who  
would instruct me: I  
would cause thee to  
drink of spiced wine  
of the 'juice' of my  
pomegranate.

2 For then with me I would thee leade  
And to my mothers house thee bring,  
That there thou might'st instruct me to  
Present to thee (O heavenly king,  
The chearfull wine of thanksgiving;

3 His left hand should  
be under my head, and  
his right hand should  
embrace me.

Then should my comforts constant be.  
3 On his left hand my head doth lie,  
And his right hand doth me embrace.

4 I charge you, O  
daughters of Jerusa-  
lem, that ye stir not  
up nor awake my love,  
until he please.

4 Ye Jurs daughters I you pray  
Disturb him not, whil' he will stay.

5 (Who is this that  
cometh up from the  
wildernesse, leaning  
upon her beloved?) I  
raised thee up under  
the apple-tree: there  
thy mother brought  
thee forth, there she  
brought thee forth that  
bare thee.

5 Oh, who is this that doth ascend  
Out of the deserts, resting on  
Her best-belov'd? I found my love,  
My Lord, and best-beloved one,  
Under an apple-tree (alone)

There I thee rayf'd (my heav'nly love)  
Even where thy mother did thee bear.

Where she that bare thee brought thee  
forth,

Even she to whom thou art most dear,  
With pangs of pain and frights of fear.

Oh set me as a signing seal

Upon thy heart (my changelesse love)

And as a signet on thine arm;

O my divinest dearest dove,

Let nothing thee from me remove.

For love is strong as death, with me,

And cruell as the greedy grave;

The coales thereof are flames of fire,

That neither mean nor measure have,

Though thercon wave come after wave.

Yet multitudes of water can

Not quench the flames of love;

Nor can the deepest floods it drench,

Nor wealth, or riches, may't remove;

So precious is imperiall love.

Although a man would for it give

Even all his wealth and substance, he

With all his wealth & substance should

With it base accounted be.

So powerfull is love (with me).

6 Set me as a seal up-  
on thine heart, as a  
seal upon thine arm:  
for love is strong as  
death, jealousie is cru-  
ell as the grave: the  
coals thereof are coals  
of fire, which hath a  
most vehement flame.

7 Many waters can  
not quench love, nei-  
ther can the floods  
drown it: if a man  
would give all the sub-  
stance of his house  
for love, it would ut-  
terly be contemned.

THE FIRST SOLILOQUIE UPON THE  
first part of the eighth chapter.

O H now truly happy soul, stedfastly rooted in thy  
Lords love, how happy are thy holy desires,  
wherein thou dost wish that thy chaste spouse were  
thy born brother, that thou mightest without blame  
habite with him, and without envie enjoy his com-  
fortable conversation, as brethren and sisters doe.



that are clear from carnall conceits? wishing therein the dayes of thy much desired dissolution, when (to the fulfilling of thy joyes) thou shalt bee conjoynd unto him yea and remaine for ever as a co-heir with him, of his eternall inheritance. For after that, thou shalt be no more despised of wicked worldlings, who now contemne thee, and daily endeavour to tread thee under-foot.

2 Yea, then thou mightest (as a pleasant play-fellow) lead him into thy mothers habitations, even the stately tabernacles of the triumphant church, that there he may teach thee that new song of true delight, which can be learned in no other universitie: and with thee there, to drink and carowse spiritually, the pleasantly spiced new wine of divine pleasures, pressed out of the full-grown pomegranates of perpetuall joy, and glorious gladnesse.

3 Yea then (as to thy comfort thou now conceivest) the left hand of his love should alwayes hold up thy head, and the right hand of his power ever embrace, and bee about thee.

4 These ravishing conceptions may well move thee to charge the daughters of Jerusalem, thy fellow-companions in these unconceivable comforts, not to awake or disturb thy beloved Lord, nor give him occasion to depart from thee, untill his pleasure shall be (for a season) to absent himself).

5 But O how do thy abounding joyes break forth when thou thy self dost so seeme to admire thy faithful affection to thy loving Lord, when as by way of admiration thou dost enquire, who it is that cometh up out of the wilderness, leaning upon her welbeloved?

But now (having overcome all difficulties) thou beginnest to exult and glory in the stedfast constancie of thy zealous affection to thy most loving Lord, having raised him up, or awaked him (as it were) under the holme apple tree of heavenly love; where his mysticall mother (the now triumphant part of thee) did (after a season)

But how do the flames of thy fierie zeal ascend, when thou desirest divinely to be set as an assured seal upon his holy heart, ever to bee had in remembrance of him, and an assuring signet upon his powerfull arm, so to bee ever extant in his sacred sight? Of which thy ardent affection thou thy self givest the reason, when thou dost extoll the strength of love, affirming it to be strong as death, which overcometh all kinde of creatures, and as the jealousie thereof as cruell as the grave, which consumeth all corruptible carcases.

7 The consideration hereof may justly move thee much to commend this holy and harmlesse love, that no fouds of affliction can extinguish, nor any price or precious thing purchase. Let us now by prayer implore his almighty majestie, that as he hath enkindled these fervent flames in thee, so he will bee also pleased still to feed them with the sweet fewell of his free favours.

THE FIRST PRAYER UPON THE FIRST  
Soliloquie of the eighth chapter.

Thou almighty Monarch of heaven and earth,  
that hast vouchsafed to make thy self the son of  
man, to the end that thou mightest make me the son of  
God, continue and increase in mee these holy desires,  
which thou hast happily begun in me, that I may more  
and more ardently wish and will to bee in thy presence,  
there (with thy majestie) to repose at pleasure, as  
with my blessed brother, in those precious pleasures  
which pertain to thee by inheritance, but by thee pur-  
chased so mee with the inestimable price of thy preci-  
ous blood; that I bee no more despised, nor had in con-  
tempt of wicked worldlings, but had in endlessse admi-  
ration of all the sons of Satan, that now maligne me;  
that as thou now ledest mee (yet nussed in the vail of  
ignorance) by the guidance of thy grace and spirit, so

then, (when I shall know thee as I am known of thee) I may also lead thy majestie, and (as it were) walk hand in hand with thee, into these holy habitations, into the house of thy heavenly Father, where thy mysticall spouse (the now glorified and triumphant part of thy spouse) doth remain with thy glorious Majesty.

3. 4 In the mean time (my sweetest Saviour) support and succour me by the left and right hands of thy love and power, and make me ever carefull to keep the sweet society of thy sacred spirit; by whose secret inspiration I may also be moved to admonish others with whom I cohabite, or that bee committed to my charge, that they bee also dutifull to thy divine Majesty, and carefully carry themselves to thy content.

5 And (O my blessed Bride-groom) stir up often in me an humble admiration of my constant cleaving unto thee, and let mee still lean upon thy power and strength, as in spirit I ascend out of the wilderness of this wretched world, towards thy holy inheritance. And (O my gracious Lord) to keep mee still in comfort, renew often in my remembrance the sweet joy that I conceive in thy sacred society, whilest (as true lovers that meet seldome and secretly) I did embrace thy blessednesse, and did delight in thy spirituall presence, by meditation, contemplation, prayers, and praises; shading my self in the gardens of thy graces and sating my self on the fruits of faith, in the pleasant orchards of thy plentiful pleasures, and under the dear darling tree of thy broad-leaved love rouze and raise thee up, by my plaints and petitions.

6 And (O ever-loving Lord) retaine mee still in thy book of remembrance, even as (it were) a privie seal deeply engraved on an humane heart, or as a signet ring signed for sacred uses, imprinted on thy arm of power. Even so, Lord, still behold mee with the delightfull eye of thy loving kindnesse, as an especiall jewell that thou



And (O Lord of life) do not impute these my ravish-  
 ments to presumption, or too much boldnesse in mee,  
 but to the heavenly force of that holy love wherewith  
 thy Majestie hast enflamed my affections, which is  
 as strong as death, and the fear of the losse thereof more  
 terrible to mee then the deathfull grave, that con-  
 sumeth corrupt carcases. <sup>therefore</sup> O Lord, still feed these fervent love-fires in me, with  
 the sweet-smelling fewel of holy inspirations and sacred  
 conceptions of thy ineffable excellencie, that neither the  
 chilling frosts of adversitie, nor overturning torrents  
 of persecution, may cool or quench it; nor height, or  
 deep, nor any kinde of crosse or casualtie may bee able  
 to separate mee from thy sacred society: but even grant  
 (O Lord) that I may account all other things as dung  
 and drosse; so I may obtaine and enjoy thy Majestie.  
 And now (by thy sacred self assisted) will I conclude the  
 never-perishing poeme of our lasting loves.

THE SECOND PART OF THE  
 eighth chapter.

WE have a sister young and  
 small,

Whose breasts are not grown big as yet,

What shall we for our sister do,

When her bespeaks a fitting mate,

Agreeable to her estate?

9 If she prove a firm-built wall,

On her a palace build will we,

A silver palace: but if that

An open doore she prove to be,

We will enclose her carefully:

Yea, we will safely seal her in

With silver joyn'd boards of Cedar-tree,

8 We have a sister,  
 and she hath no breasts:  
 what shall we do for  
 our sister, in the day  
 when she shall be  
 spoken for?

9 If she be a wall,  
 we will build upon  
 her a palace of silver:  
 and if she be a doore,  
 we will inclose her  
 with boards of cedar:  
 yea, we will safely seal her  
 with silver joyn'd boards.

10 I am a wall, and  
my breasts like towers:  
then was I in his eyes,  
as one that found fa-  
vour.

10 I am a wall, my breasts like towers  
Are grown: then did I seeme to be  
In favour with his majestie.

11 Solomon had a  
vineyard at Baal-ha-  
mon, he let out the  
vineyard unto keepers:  
every one for the fruit  
thereof was to bring a  
thousand pieces of sil-  
ver.

11 A fruitfull vineyard Solomon  
Had at Baal-hamon, which he let,  
A thousand from each keeper he  
Of silverlings did yearly get,  
For fruits that from the same were

12 My vineyard  
which is mine, is be-  
fore me: thou (O So-  
lomon) must have a  
thousand, and those  
that keep the fruit  
thereof, two hundred.

12 But mine own vineyard (which  
And unto me alone pertains)  
Is ever present in my sight;  
Though (Solomon) thy clear got gain  
(Besides the keeper's for their pains)

Was just a thousand silverlings;  
Yea, and two hundred pieces due  
Unto the dressers of the vines,  
As profits yearly did renew.

13 Thou that dwel-  
lest in the gardens, the  
companions hearken  
to thy voice: cause  
me to hear it.

13 O thou that ever art in view,  
Of thy good gardens, whose sweet voice  
Thy friends and lovers gladly hear,  
Grant unto me such grace, that I  
May thereto likewise lend mine eare,  
With zealous love and reverent fear.

14 Make haste, my  
beloved, and be thou  
like to a roe, or to a  
young hart upon the  
mountains of spices.

14 And now (my best beloved Love)  
Like hopping hart or nimble roe,  
Come leaping to me, rather flie  
On spice hills, but if thou go  
Away, yet stay not long me fro.

### THE SECOND SOLILOQUIE UPON THE second part of the eighth chapter,

8.9 **O**H heavenly happy, yea highly blessed soul  
the day-spring from on high having now shined  
upon thee, by heavenly inspiration, thou art now

perceive the future state of thy fellow members of  
militant church, as the Jews did that of the Gentiles,  
ing her a little sister, without breasts, in regard of the  
being yet in her infancie. Herein also art thou more  
ly happy, in being so familiarly acquainted with  
sweet Saviour, as to conjoyn him with thy self, say-  
in the plurall number) We have a sister: But happi-  
f all, in his comfortable answer, wherein hee reci-  
ally conjoyneth himself with thee, affirming, that  
e prove a wall, we (making his militant church and  
y member of the same (as it were) a fellow-worker  
n himself in the winning of others) will build a sil-  
palace upon her, signifying precious graces. And  
y not gold, that signifieth glory? but because that is  
rved for the time of triumph, in the world to come.  
if she prove a doore, she must be empaled, and bound  
with enscalings of Cedar, that she give not entre to  
but only to shut in such as shall be sent unto her by  
blesed bridegroom.

o But when she proveth a wall, signifying firmnesse  
stability, then doth she finde grace and favour in  
sight of her sacred Saviour.

But now behold how (to thy incomparable com-  
thy heavenly husband extolleth thee, by way of  
parison with king Solomons vineyard at Baal-ha-  
n, committed unto carefull keepers, which brought  
n the profit thereof yearly.

ut thou, and the rest of thy fellow-members of the  
militant church, are this vineyard which is ever before  
n, and alwayes in his presence, which thou canst not  
sider but to thy great increase of comfort.

2. 13 As also when thou dost remember that the gra-  
us gardener and high Lord paramount of this fruit-  
vineyard, is the magnificent Solomon of perfect  
ace, and imperiall prince of true perfection, which  
th himself dwell (by his powerfull spirit) in every  
particular



all accounted as, thy companions, and united part  
of his mysticall body, who carefully attend his voice  
and know it. Which (in the earnest desire thou hast  
so to bee taught by him) thou dost desire that hee  
also cause thee continually to incline to.

14 But, O how comfortable is this conclusion  
when thou in the ardencie of thy fervent affection  
and full assurance of his favours, dost (as it were) as-  
sure him to come flying, or leaping; that is to say, re-  
dily, and quickly, at all times of need, to thy comfort  
or relief: like the nimble roe, or lusty young hart, skip-  
ping over hills and plains to their beloved herds, and  
accustomed haunts. That so hee, spiritually, over the  
mysticall mountains of spirituall spices, and high a-  
scending hills of celestiall sublimitie, may instantly  
come to comfort thee, in all thy needs or necessities.  
And now let us (by prayer) implore his Majesties en-  
dlesse aid, to the full accomplishing of these (not com-  
mon) comforts.

~~THE SECOND PRAYER UPON THE SECOND~~

THE SECOND PRAYER UPON THE SECOND

Soliloquie of the eighth chapter.

8 O Eternal truth and true eternitie, I humbly be-  
seech thy almighty Majestie still to continue thy  
constant kindnesse unto mee, and all thine elect, that  
seeing it hath pleased thee to choose mee for thy holy  
temple, and princely palace, for thee (by thy spirit) to  
dwell in. I may (by the inward illumination of that  
gracious guest) bee spiritually inspired to perceive  
(by the eye of faith) the succeeding good estate of  
thy now travelling and turmoyled church; that I may  
rejoyce with thy chosen, bee comforted at the com-

of thy kingdome, and eternally glorified at the  
admission and making up of the full number of  
elect.

And grant (gracious Lord) that (at thy trials  
) I may prove a firm and fast-founded wall,  
thy Majestie to build some pillar of the silver  
of thy free-given graces upon in this life,  
after my dissolution and departing hence I  
also bee a lively stone, and purified pearl,  
the golden temple of thy glorie in the life to  
come, and a free enfranchized citizen in the cele-  
stine of the new Jerusalem, which thy be-  
loved John saw descend from heaven, decked and  
adorned as a beautifull bride for an honourable hus-  
band.

And O my sweetest Saviour, from whom  
good and perfect gift doth descend, and come  
down upon thine, grant that my towring breasts  
ever abound and swell big with the nourish-  
ment of thy good gospel, to bee distributed to  
spiritual nourishment of the blessed babes of thine  
elect.

12 And grant (gracious Lord) that I may  
carefully keep in minde that thou art a skillfull  
good gardener, and the whole church thy cho-  
sen vineyard, that thou art ever in it, by the pre-  
sence of thy Spirit, and it is ever (as well in the  
past, as whole) present before the all-seeing eye of thy  
wonderfull wisdom: that so considering that thou  
never ceest me, I may so believe myself as ever in  
thy presence, that so I may never need to be ashamed of  
of my actions.

And as the other fellow members of thy mysticall  
body, do obediently hear thy word, and hearken to thy  
voice, so grant that I also may with care and conscience  
incline thereto.

And now (O my ever sweetest Saviour)  
that I cannot (as by experience I perceive) at all  
enjoy thy sacred society in like measure, I humbly  
seech thy almightie majestie never to bee far from  
nor stay long away from visiting mee in my need  
upon all occasions, like the nimble roe or swift  
leap over all difficulties, speedily to come to my  
fort, till thou assume me to thy self in glorie. W  
hasten (Lord) for thine elects sake. Even so  
Lord Jesu, Amen.

*Behold I come quickly, and my reward  
is with me.*

FINIS.

